MAṬĀMNĀYA SETU
OR
MAHĀNUŚĀSANAṂ

श्रीमदाद्यशङ्कराचार्य

OF ŚṚĪMAD JUGADGURU ĀDI ŚANKARĀČĀRYA
ALONGWITH ŚĀRDĀ BHĀṢYAṂ OF

PARAMESHWAR NATH MISHRA

MATHAMNAY SETU

OR

MAHANUSHASANAM

(SHARADA BHASHYAM)

with due respect to
Mr. A.K. Upadhyay I.P.S. &
well known Vedic Scholar
[illegible]
28.11.2003

Commentator

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(SHARADA BHASHYAM)

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PREFACE

Acharya Shankara (507-475 BC), the great philosopher ascetic, religious reformer and the great omniscient, is regarded as an incarnation of Lord Sadashiva. In the very short span of his life, he performed so many miraculous works, which are not possible for an ordinary human being today.

He wrote on the one hand, very scholarly commentaries on the 'Prasthana Trayi'—Upanisads, Brahma-Sutra and Gita, authored so many original works, explained the meanings of the Vishnu Sahasranama, and established on the other, the four monasteries—Religious Empires—on the four important places of the four parts of the country. Among them, the Samavediya Pascimamnaya Sarda matha—Western Empire—was established in 490 BC in Dwaraka.

The Rigvediya-purbamnaya—Eastern Dharma Empire, Govardhan matha—was established in 486 BC in Puri, The Atharvavediya Uttaramnaya—Northern Dharma Empire was founded in Jyotirnatha in 492 BC, in Badarikashrama on the Bank of Alakananda and the Yajurvediya Dakshinamnaya—Southern Darma Empire, Sringeri matha in 490 BC in Sringeri (Karnataka)

After extablishing the mathas Shankara, Bhagvatpada, the great thinker crowned four Acharyas on the Dharma-Pithas, as follow—

1. Vishwarupa—Sureshwaracharya was installed at the Sharda Pitha in 489 BC.
2. Pratardana—Totakacharya at Jyotispitha in 484 BC.
3. Prithwidhara—Hastamalakacharya at Sringeri in 484 BC and
4. Sanandana-Padmapadacharya at Govardhan Pitha in 483 BC.

For the proper governance and functioning of these monasteries and the territories under these mathas, showing the guideline to select and crown the Acharya on the Seat Bhagvatpada issued in written form as Dharmic Commandment, namely 'Mathamnaya-Setu-Mahanushasanam', This "Mahanushasanam' is really a constitution

of the pithas. Here one sees the ommiscience of Bhargvatpada Shankaracharya.

Significance of the technical terms, like Bharati, Sarasvati, Tritha, Asrama, Giri, Puri, Aranya, Vana, Parvata, Sagara etc. has been fully explained in this great work.

The 'Mahanushasan' provides ways and means to adopt at the time of National Problems and crisis. Thought small in size, the work is very excellent and great.

This very important work was not easily accessible for a common reader. Realizing the excellence of the work and seeing the difficulty of the inquisitive persons, Shri Parmeshwar Nath Mishra, Advocate, Kolkata High Court and Supreme Court of India, has fully commented, analyzed and anatomized this work, the 'Mathanushasanam' and made it easily accessible to the common readers.

As he, is a great advocate, his subterl reasoning, supposition and discussions are found in his commentary.

I fully appreciate his method of presentation of the subject matter.

Shri Mishra fully deserves appreciation and congratulation of the scholars interested in the works of Bhagvatpada Sankaracharya.

I wish him all success in his life.

Prof. Dr. Jayamanta Mishra
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VYAKARANA SAHITYACHARYA
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Swami Nishchalanand Saraswatiji
& 'His Holiness' Private Secretary
Rajiv Mishraji

I, Shri Parmeshwar Nath Mishra
Son of
Shri Vishwanath Mishra & Smt. Sharada Devi Mishra

Dedicate

My this Sharada Bhashyam of
Mathamnay Setu of Mahanushasanam
Commended by Adi Shankaracharya
in the Lotus feet of His Holiness emperor of the Dharma,
Preceptor of the world. Lord

Swami Swaroopanand Saraswatiji

of Jyotirmath Badarikashram in whose Dharm empire of
Badarikashram I saw first day of the sun.
And
His Holiness of the Dharma Preceptor of the world Lord

Swami Nishchalanand Saraswatiji

of Goverdhan Math Puri in whose Dharm impire of
Purpushottam I am engrossed in the working field.
And
His Holiness of the Dharma Preceptor of the world Lord

Swami Bharati Tirthji

of Sharapeeth at Shringeri in whose Dharma empire
Bhadwatpad Adi Shankaracharya's birth place is located.

Kartik Krishna 12
Vikram Samvat 2057
Dhan Trayodashi at Kolkata

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PART - I
ABOUT THE COMMENTATOR

Sri Parmeshwar Nath Mishra was born on 5th Dec. 1959 in a prominent Mishra family of Shandilya clan at village Varahipur under Gopiganj Police Station of the erst-while Varanasi district in the State of Uttar Pradesh. After acquiring higher education from Allahabad University and Calcutta University he started his career as an Advocate in the High Court at Calcutta and thereafter in the Supreme Court of India as visiting Advocate. He achieved great exaltation name and fame in legal profession. He is a versatile genius and has exhaustive knowledge of religion, Philosophy and history. Besides law books there is a vast collection of rare and ancient books related to religion, Philosophy, history and Political Science in his personal library.

He is the President of 'Shankaracharya Parampara Avam Sanskriti Rakshak Parishad'. He is actively associated with a number of philanthropic and cultural associations. He is the Author of 'Amit Kalrekha-Arvacheen Mat Khandan' 'Amit Kal Rekha Vitandavadi Mat Khandan' 'Amit Kal Rekha Saurabh' 'Amit Kal Rekha-Pracheen Mat Mandan', 'Real form of Varnashram,' he has translated in Hindi. a section of the official Japanese History related to Indian National Army of Netaji Subhas Chandra Bose. Amit Kalrekha series is a sublime research work. It is widely acclaimed and appreciated by the eminent Scholars of all over India, It has wiped off all modern misgivings regarding the birth of Adi Shankaracharya and diving deep down in the depth of historical. Archeological, Numesmetics, Inscriptional, Literary and traditional facts the author has proved that the Great Seer was born in 507 B.C. and left this world in 475 B.C.

After going through this treatise one will realise how deep, comprehensive and erudite is his thinking and knowledge of his subject.

EXPRESSION OF GRATITUDE

It was last week of July 2000 when I decided to write an elaborate authentic commentary in English on MATHAMNAYA MAHANUSHASANAM. of Acharya Shankar, who is regarded as an incarnation of Lord Shiv.

There was long vacation in the High Court at Calcutta from 30th September 2000 to 30th October 2000. I took advantage of that vacation and working 16 to 18 hours everyday right from 30th September 2000 I completed this commentary on the 16th day of October 2000. My elder brother Sri Rajeswwar Nath Mishra, M.A. (Engl.) LL.B. rendered his assistance to me for completion of this commentary.Dr. Indra Jha M.A. (Engl.) Ph.D., P.G.C.T.E., C.I.E.F.L. did favour by giving some suggestions after going through the Manuscript. My Nephew Sri Rajiv Ranjan Mishra did hard work in preparing draft as well as Press copy of this commentary otherwise it would have not been possible to complete this work within such a short span of time. My better half Smt. Rekha Mishra did a lot for completion of this treatise for which I do not find words to express. Sri Chandra Dhar Upadyay, M.Sc., B.Ed, also helped me by transiting press copy of this commentary to Varanasi and doing other allied works.

By some or other way My elder brother Sri Sumeshwar Nath Mishra, Manager Bank of India; My nephews Sri Parantap Mishra, and Sri Bhuwan Bhaskar Mishra as well as his wife Smt. Shila Mishra; My daughters Ms. Priyambada Mishra and Ms. Pragya Mishra as well as son Sri Pratik Mishra also inspired and assisted me in completing my this Sharada Bhashyam.

Ms.Sarala Pandey, Ms. Nandini Jois, Mr. Krishnanand Pandey & Mr. Suresh Upadhayay did their best in composing it on Computer.

I have been benefited by several publications and writings enlisted at the end of this book separately as also by simple Hindi translation of Mathamnay Mahanushasanam of Professor Kameshwar Nath Mishra, Acharya Dr. Jaymant Mishra, Ex Vice Chancellor of K.S.S.Vishwavidyalaya Darbhanga who is like

beacon to me he expressed his utter desire that a unique commentary should be made available on this great commandments.

At last but not the least it would be great omission on my part if I fail to remember the excellent act of respected Brahmachari Sadanand, Mantri Shankaracharya Memorial Trust, Dwarka and Brahmachari Aanand Swaroop, Prabhari, Shrividya Math, Varanasi in connection with publication of this treatise otherwise this book would have not seen light of the day.

Therefore I express my heartfelt gratitudes towards abovementioned persons whose publications, Writings, requests or assistances or inspirations gave me strength to complete this work.

Parmeshwar Nath Mishra
9th Day of October 2001

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AN INTORDUCTION

i
ESTABLISHMENT OF FOUR MONASTERIES

Mathamnay Setu or Mahanushasanam is a book of commandments of the greatest Omniscient Lord Acharya Shankar who is regarded as an incarnation of Lord Shiv, for the purpose of smooth governance of the Four Monasteries established by him. He was born in 507 BC and left this world in 475 BC (for detail See Amit Kal Rekha Part 1 &2 of this commentator). For the stability of the world and protection of the Dharma he divided entire Bharat into four Dharm Empires as Follows:

1. Western Dharm Empire is known as Dwaraka Realm with its capital Sharda Monastery at Dwaraka. This Monastery is situated in the district of Jamnagar in the state of Gujrat on western Sea (Arabian Sea) shore as also on the bank of River Gomati. This Monastery was established on Kartik Krishna Panchami in the 2648th year of the Yudhisthir Era equivalent to 490 BC; and on Magh Shukla Saptami in the 2649th year of the Yudhisthir Era equivalent to489 BC Sureshwaracharya was installed on this Seat as its first Acharya after being consecrated by Acharya Shankar.

2. Eastern Dharm Empire is known as Purusottam Realm with its capital Goverdhan-Monastery at Puri. This Monastery is situated in the District town at Puri on the Shore of the Eastern Sea (Bay of Bengal) in the State of Orissa. This Monastery was established on Kartik Shukla Panchami in the 2652nd year of the Yudhisthir Era equivalent to 486 BC; and on Baisakha Shukla Dashami in the 2655th year of the Yudhisthir Era equivalent to 483 BC Padmpadachary was installed on this Seat as its First Acharya after being consecrated by Acharya Shankar.

3. Northern Dharm Empire is known as Badarikashram Realm with its Capital at Jyotir-Monastery in the District Chamoli

on the bank of River Alaknanda in the proposed *Uttaranchal State (presently in the state of Uttar Pradesh). This Monastery was established in the 2646th year of the Yudhisthir Era equivalent to 492 BC.; and on Paush Shukla Purnima in the 2654th year of the Yudhisthir Era equivalent to 484 B.C. Totakacharya was duly installed on this Seat as its first Acharya after being consecrated by Acharya Shankar.

4. Southern Dharm Empire is known as Rameshwar Realm with its capital Shringeri-Monastery at Shringeri. This Monastery is situated in the district Chikmangloor on the bank of River Tunga in the State of Karnataka. This Monastery was established on Falgun Shukla Navami in the 2648th year of the Yudhisthir Era equivalent to 490 B.C.; and on Paush Shukla purnima in the 2654th year of the Yudhisthir Era equivalent to 484 B.C. Hastamalakacharya was duly installed on this Seat as its first Acharya after being consecrated by Acharya Shankar.

About these four Monasteries detail informations based on evidences have been given in 'Amit Kal Rekha-Arvachin Mat Khandan' & Amit Kal Rekha-Prachin Mat Mandan' written by me.

ii
ISSUANCE OF GREAT DHARMIC COMMANDMENTS

After establishing aforesaid Four Monasteries for the proper governance and functioning of those Monasteries Acharya Shankar issued a Dharmic Commandment namely 'Mathamnayay Setu or Mahanushasanam'. Name of the aforesaid Sacred Commandment requires our consideration. MATH means Monastery, AMNAYA means Shruti receptacle (See commentary on verse 1 Infra). SETU means bund (Swami Tapasyanand on Vis. Sah./288th name)Bund means-an alliance or league, especially a political Society, association (Webster's Dict. Page 277),

* Note : Uttaranchal State came into existence on the 9th day of November 2000 A.D.

MAHANUSHASANAM means great Commandment or charter (Comm. On Vis. Sah. verse 40/Name 249&250). Therefore Mathamnay Setu or Mahanushasanam may be translated as 'GREAT COMMANDMENT OR CHARTER FOR THE LEAGUE OF REVELATION RECEPTACLE MONASTERIES'. Here one can doubt that since the word 'Mathamnaya' is singular number how can it be translated as Shruti receptacle Monasteries instead of Shruti receptacle Monastery. Answer is this in verse 48 infra the word 'Ved' has been used for Vedas, because ved includes all four Vedas in similar fashion Mathamnya includes all four Revelation receptacle Monasteries.

In his commentaries Acharya Shankar says- JAGATAH SETUH means one who is the aid to go across the ocean of the world or one who like a Bund preserves the Varnashram from the chaos of intermingling (Comm. On Vis. Sah. verse-44/ Name288). Further more 'It is protector of all being from Brahma to clump of grass. It is the Setu-what kind of Setu? That serves as the boundary among the divisions of caste and order of live. Text also says this 'to keep the different worlds' begining from the earth and ending with world of Brahma, apart, distinct from one another. If the al-mighty doesn't divide them like a Setu their limits would be obliterated. Therefore, in order to keep the worlds apart, the Al-mighty, from whom the self effulgent Self is not different, acts as the Setu' (Comm. On Bri. Up. 4/4/22). There are two paths on which the Vedas are established: the one consists of duty characterized by attachment, and th other is clearly marked out be detachment (Comm. On Isa. Up 2). On the basis whereof we can say that the afroesaid four Monasteries are Setu, as they preserve two paths of Dharma as well as Division of Caste and life from the chaos of inter-mingling. Otherwise this Great Commandment or charter is itself Setu as it Preserves Four commands or chartered Monasteries from the chaos of intermingling.

MATHAMNAYA SETU MAHANUSHASANAM IS AN AUTHORITY

Hon'ble High Court at Patna vide its judgement dated 19th November 1936 passed in appeal arising out of Original Decree No.3 of 1931, Chief Justice Courtney Terrell; held that- "The trust in question is that of the Goverdhan Mutt at Puri. This trust was founded as one of four similar trusts by a great Hindu religious leader in ancient time with the object amongst others of combating the spread of Budhism."

"The Founder Adi Shankaracharya divided India into four jurisdictions with a Math at the head of each. Under the Western Jurisdiction was placed the territory roughly corresponding to that now know as the Bombay Presidency called the Sarada Mutt at Dwarka....... Northern India was placed under the Jyotir Math which is now extinct, Eastern India was placed under the Goverdhan Mutt, the subject of the present dispute, and Southern India under the Srigneri Matt in Mysore. We are told that the founder and the Math founded by him are objects of profound veneration of by all sections of pious Hindu. The head of each Math is known by the title of Jagadguru Shankaracharya and his religious authority is widely, if not universally, accepted". (Srimajjagadguru Shankar Math Vimarsh, Edited by Sri Rajgopal Sharma, 1963 Edn, Page 636 & 637).

"..........The Scriptures which govern the fundamental doctrines and origin of the four Mutts are known as Mathamnaya but it is said that this document is really of the eighth century and not of an earlier dated which is attributed to it by tradition. The Mathamnaya is, however, accepted as authoritative by Hindus". (ibid page 134 & 135). The Hon'ble Supreme Court says: "It is well known that the practice of Setting up Maths as centeres of theological teaching was started by Shri Shankaracharya and was followed by various teachers since then. After Shankar, came a galaxy of religious teachers and philosophers who founded the different sects and subsets of the Hindu relgion that we find in

India at the present day….. As Article 26 Contemplates not merely religious denomination but also a section thereof, the Math or the spiritual fraternity represented by it can legitmately come within the purview of this article." (The Commissioner, Hindu Religious Endowments Madras- versus-Sri Lakshmindra Tritha Swamiar of Sri Shirur Mutt reported in 1954 SCR 1005 at Page 1022)

"Religion is certainly a matter of faith with individuals or communities….. A religion undoubtedly has its basis in a system of beliefs or doctrines which are regarded by those who profess that religion as conducive of their Spiritual well being, but it would not be correct to say religion is nothing else but a doctrine or belief. A religion may not only lay down a code of ethical rules for its followers to accept, it might prescribe rituals and observances, ceremonies and modes of worship which are regarded as integral parts of religion, and these forms and observances might extend even to matter of food and dress. The guarantee under our constitution not only protects the freedom of religious opinion but it also protects acts done in pursuance of a religion and this is made clear by the use of expression "practice of religion" in Article 25" (ibid at page 1023-24). "Freedom of religion in our Constitution is not confined to religious beliefs only; it extends to religious practices as well subject to the restrictions which the constitution itself has laid down. Under Article 26(b), therefore, a religious denomination or organisation enjoys complete autonomy in the matter of deciding as to what rites and ceremonies are essential according to the tenets of the religion they hold and no outside authority has any jurisdiction to interfere with their decision in such matters" (ibid at page 1028-29)

From the aforesaid judicial pronouncements it is crystal clear that each and every verse of the 'Mathamnay Mahanushasanam' comes under the protective umbrella of Article 25 and 26 of the Constitution of India and are binding in nature in respect of aforesaid Four Monasteries which gets support from another decision of the Hon'ble Supreme Court a relevant portion of which reads

as Follows :

"It would be convenient, at the outset, to deal with the View expressed by the High Court that the strict rule enjoined by the Smriti writers as a result of which Sudras were considered to be incapable of entering the order of Yati or Sanyasi, has ceased to be valid because of the fundamental rights guaranteed under Part III of the Constitution. In our opinion, the learned judge failed to appreciate that Part III of the Constitution does not touch upon the personal laws of the parties. In applying the personal laws of the parties he could enforce the law as derived from recognised and authoritative sources of Hindu law, i.e. Smritis and commentaries referred to, as interpreted in the judgements of various High Courts, except where such law is altered by any usage or custom or is modified or abrogated by statute". (Sri Krishna Singh. -Versus- Mathura Ahir reported in (1980) 2 SCR 660 at page 670).

iv

MATH MATHADHIPATI & SUCCESSION

A - MATH

"According to the Hindu jurisprudence, a religious institution such as a math is treated as a juristic entity with a legal personality capable of holding and acquiring property. The ownership is in the institution or the idol. From its very nature a Math or an idol can act and assert its rights only through human agency know as a Mahant, Shebait or Dharmakarta or sometimes knows as Trustees" (ibid at page 695). "Math means a place for the residence of ascetics and their pupils and the like. Since the time of Shankaracharya, who established Hindu Maths, these Maths developed into institutions devoted to the teaching of different systems of Hindu religious Philosophy, presided over by ascetics, who were held in great reverence as religious preceptors, and princess and noblemen endowed these institutions with large

cessor, but the general rule is that the maths of the same sect in a district or maths having a common origin, are associated together, the mahants of these acknowledging one of their member as a head who is for some reason pre-eminent; and on the occasion of the death of one, the other assemble to elect a successor out of the chelas or disciples of the deceased, if possible-or if there be none of them qualified then from the chelas of another mahant" (ibid at page 677). More or less similar law of succession has been laid down by Acharya Shankar vide his Great Commandment.

V

THE HON'BLE SUPREME COURT ON DANDI-SAMNYASIS AND DASNAMIS

"About the eighth century A.D. Sankaracharya, the greatest Hindu Scholar philosopher of modern India, defeated the Budhists in argument and re-established Hinduism as the dominant religion of India, Sankara was an ascetic and founded schools of ascertics. Hindu Scholars and philosophers like Mandan Mishra, attempted to prove against him that such asceticism was against the law of the Hindus. But all opposition was over born by the commanding influence of Shankara who established Four Maths or Seats of religion at Four ends of India- the Shringeri Math on the Shringeri Hills in the South, the Sharda Math at Dwarka in the West, the Jyotirmath at Badrikashram in the North and the Goverdhan Math at Puri in the East, and Mandana himself became a sanyasi disciple under the name of Sureshwara. The monks ordained by Shankara and his disciples were called Sanayasi. Each of the maths has a Sanayasi as its head who bears the title of Shankaracharya in general. Shankar is said to have four principle disciples who were all brahmnas from whom the ten division of the order-hence named the 'ten named' or 'Dasnami Dandis' originated. These are : Tirtha, 'Shrine'; Ashram, 'order'; Vana, 'Wood'; Araynay 'forest'; Saraswati and Bharati,

'the goddesses of learning and speech', Puri. 'city; Giri and Parvata' 'a hill' (and 'mountain'); and Sagara, the Ocean' (Sri Krishna Singh - vs Mathura Ahir, Supra Page 683). "It is customary to consider two religious orders of the Dandis and Dasnamis as forming but one division. The classification is not, in every instance, correct but the practices of the two are in many instances, blended and both denominations are accurately applicable to the same individual" (ibid page 683).

"The Dandis properly so called, are the legitimate representatives of the fourth Ashram's mendicant life, into which the Hindu according to the instructions of his inspired legislators is to enter, after passing through the previous stages of student, householder and hermit. Adapting as a general guide the rules laid down in the original works, the Dandi is distinguished by carrying small Dand, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre in which the Brahmanical cord is supposed to be enshrined, attached to it. They developed within themselves a complete detachment from the things of enjoyment either of this world or next, many Brahmans, even Pandits or learned Brahmans, come to them for instructions, which they impart freely, without the smallest recompense. All classes of the community pay them the great honour, even worship them,"(ibid Page 685-6).

"The Dandis keep themselves very distinct from the rest of the community. They are Brahmans, and received disciples only from the Brahmans. They lead a very austere life. They do not touch fire or metal, or vessels made of any sort of metal. It is equally impossible also for them to hndle money. They shave their hair and beard. They wear one long usewn reddish cloth, thrown about the person. Although they are on principle penniless, yet they do not beg. Their dependence on the kindness and care of others is thus of the most absolute character. Yet they are not reduced to distress or even to want; they are fed by the Brahmans, and the Gosains, another class of devotees, they sleep on the ground, and once or twice in the day go round to collect

food and alms, for which they must not ask, but contentedly receive what is given. According to the stated rule, they must not approach a house to beg until the regular meal-time is passed; what remains over is the portion of the mendicant. " (ibid Page 886)

"The Dasnami, who are regarded as the descendants of the original members of the franternity, are said to refer their origin to Sankaracharya" (ibid page 686).

"There are but three, and part of a fourth ascetic class, or those called Tirtha or Indra, Asrama, Saraswati and Bharati who are still regarded as really Sankara's Dandis. The rest, i.e. the remaining six and a half of the Dasnamis are considered as having fallen from the purity of practice necessary of the Dandis, are still, in general religious characters, and are usually denominated 'Atits'. These are the Atits or A'Dandis viz, the Vanas, Aranyas, Puris, Giris, Parvates, Sagaras and half of the Bharatis, reputed to have fallen to some extent from orthodoxy, but are still looked upon as religious avtars. The main distinction between the Dandis and the Atits is that the latter does not carry the staff. They differ from the former also in their use of clothing, money, and ornaments, their methods of preparing food, and their admission of members from any order of Hindus. Some of them lead an ascetic life, while others mix freely in the world, carry on trade and acquire property. Most of them are celibate, but some of them marry and are often known as Samyogi or Gharbari Atits. They are often collected in maths or monasteries. They wear ochre-coloured garments and carry a rosary or rudraksha seeds sacred to Lord Shiva. Their religious theories (When they have any) are based on the Advaita Vendants of their founder Shankaracharya" (ibid Page 686 & 687).

SOMETHING MORE ABOUT ATIT DANDI DASNAMIS

There are 6 principal Akharas of the A'dandi ascertics namely : 1. Panchayati Akhara (Maha Nirvani) Prayag, 2. Panchayati Akhara Nirajani Prayag, 3. Akhara Atal, 4. Bhairav (Juna) Akhara 5. Anand Akhara 6. Agni Akhara. It is said that there are 52 Sub Mathiyas amongst Dasnami Akharas. Armed Nagas also belong to this Sect. These Akharas fought Several pitched battles against the Armies of Alien Rulers as well as Britishers to protect the Eternl Dharma as well as dignity of the Four Divine Seats of Acharya Shankar. It is said that during the reign of Alien Rulers there were three lakh idols in possession of Atal Akhara, which means at that time they were Champion of Protecting the idols from being defiled and destroyed by the alien rulers. Apart from aforesaid six Akharas there is one more principal Akhara knows as Avahan.

Till day Dasnamis have very high regard and allegiance to the Four principal Seats of Acharya Shankar as well as their Shankaracharyas.

vii

OTHER FUNDAMENTAL RIGHTS

From the recordings of the Hon'ble Supreme Court in Shri Krishna Singh Vs Mthura Ahir, Supra; Dandi Samnyasis of the aforesaid four Monasteries i.e. Tirtha, Ashram, Saraswati as also few Bharti having their direct link with oforesaid four Amnaya Monasteries form a section of such citizens who are in minority. They have their distinct language i.e. Samskrit, distinct script i.e. Devnagri and distinct Philosophy i.e. Vedant, and distinct culture of Parmhans Parivrajaks as such they have fundamental right to conserve their said language, script and culture under Article 29(1)

of the constitution of India. Being citizens of such class they have also fundamental right under Article 30(1) of the Constitution of India to establish and administer educational institutions of their choice.

For the Shankaracharya of the aforesaid Four Monasteries, means of livelihood is only offerings collected from the people as per command of Acharya Shankar laid down in verse 57 of his Great Commandment. Right from Olga Tellis- Vs. Bombay Municipal Corporation reported in A.I.R. 1986 SC. 180 including Delhi Transport Corporation Vs. D.T.C. Mazdoor congress reported in A.I.R. 1991 SC. 101 till date in the number of judgements it has been held by the Hon'ble Supreme Court that the right to life guaranteed under Article 21 of the Constitution of India includes the right to livelihood. Income is the foundation of many fundamental rights as also that the right to livelihood is an important facet of the right to life. As such the right of the Shankaracharyas of the aforesaid four Monasteries to receive and collect voluntary offerings as Shankaracharya of their respective Monasteries comes within the purview of Article 21 of the Constitution of India.

viii

AT LAST BUT NOT THE LEAST

With due respect to the Hon'ble Supreme Court as well as Hon'ble High Court at Patna it is said that general recordings of those Hon'ble Courts to the effect that Shankarcharya was born in the 8th Century A.D. is not correct in view of recent elaborate research work of mine i.e. 'Amit Kal Rekha Arvachin Mat Khandan' & 'Amit Kal Rekha- Prachin Mat Mandan' By that time when those judgements were pronounced on the basis of shallow work of western scholars some of the Indian Scholars were also of the Opinion that Acharya Shankar was born in 788. A.D. and left this world in 820 A.D. but this time it has

been proved beyond doubt by the aforesaid works of mine that Acharya Shankar was born in 507 B.C. and left this world in 475 B.C. Moreover aforesaid Hon'ble Courts had no occasion to decide the Age of Acharya Shankar as such those recordings can neither be considered as finding of facts nor any decree which is of binding nature.

There is also some difference between the ordinary Dani Samnyasis and Shankaracharyas. Shankaracharyas of the aforesaid four Seats have been commanded by Acharya Shankar vide verse 54 of his Great Commandment to use all the figurative applications of the king of the Gods i.e. Indra, such as Sovereign umbrella, crown, throne chowrie etc. as also to keep wealth for the purpose of Dharma, not for their own pleasures and uses. From this 'Mathamnaya Mahanushasanam' as well as 'Copper Plate Character' of Sovereign King Sudhanva it is crystal clear that they have been made Emperor of the Dharma with their respective Math as Capital of the respective Four Dharm Empires, Shankaracharya is recognised as a Superior incarnation of Lord Shiv by the followers of the Eternal Dharma and in verse 51 of this Great Commandment Acharya Shankar himself has stated that the Acharyas of the Four Monasteries having prescribed virtues shall be recognised as they are 'Acharya Shankar' as such there is no doubt that for faithful persons they are incarnation of 'Acharya Shankar' that is why in verse 59 & 60 it has been commanded that Commands of aforesaid Four Shankaracharyas are Supreme and human beings after committing sins become pure on suffering the punishment awarded by any of them and attain heaven like Virtuous persons.

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20.10.2000 A.D

।। शारदा मठाम्नाय ।।

SHARADA- REVELATION RECEPTACLE MONASTERY

प्रथमः पश्चिमाम्नायः शारदामठ उच्यते ।
कीटवारः सम्प्रदायस्तस्य तीर्थाश्रमौ पदे*।।1।।

First one Revelation receptacle in the West is called 'Sharada Math' Denomination of its excellent ascetics is Keetwar, Teerth and Ashram are their title or natural glories {1}

COMMENTARY

OBJECTION: What do you mean by the word 'Amnaya'?

REPLY: The word 'Amnaya' means receptacle of Revelation (Shruti) i.e. Vedic words and sentences. Amongst the thousand names of the Lord Shiv 'Amnaya' also finds place (Shiv. Pu./Kotirudrasamhita/ Shiv. Sa. 779/Page 369) a synonyms of which 'Shrutisagar' has been enumerated amongst the thousand names of the Lord Vishnu (Vis. Sa. Verse 41/Name 264). Shruti sagar means receptacle of Shruti says Acharya Shankar (Com. on ibid). According to Monier williams it means- Sacred tradition, Sacred Texts handed down by repetition, Ved, received doctrine (his Dict. Page147) similar meanings have also been given in opte's Dict. On Page 155, which requires some modification. According to them translation would be 'first Ved or Sacred Tradition or received doctrine in the West is called 'Sharada Monastery' which is repugnant to the context.

OBJECTION: Meaning of the word Pad given by you seems to be unfounded.

REPLY: According to Acharya Shankar- 'Pad' means that which is attained or known, hence it means only the nature of his glory, one should know that (Com. On Bri. Up. 4/4/23).

* Variation of the text शुभौ ।

You can translate it as 'Title' or 'Rank' also.

OBJECTION: I fail to understand meaning of the word 'Sampradaya' as given by you.

REPLY: Generally the 'Word' Sampradaya means- a denomination, sect or an order of ascetics. Since Acharya has said that only excellent ascetics or renouncers are entitled for the great motto of the upanishads (Comm. On Svet . Up. 6/21) here it means the denomination or order of the excellent ascetics or renouncers.

OBJECTION : On what basis Acharya Shankar has termed Sharadamath- Dwarka as 'Pratham Paschimamnaya'?

REPLY: It puzzles minds of Scholars, Sages and Ascetics too, as to why and on what basis Acharya Shankar called Shardamath-Dwarka as first Revelation Receptcle. Let us get its answer for once and all. According to Sacred Texts on the basis of origin of the Vedas first one is Rig-Ved, Second one is Sam-Ved, third one is Atharv-Ved and fourth one is Yajur-Ved. (Rig-10/90/9; Atharv-19/6/13;Yaju-31/7), According to the Scripture from the Eastern mouth of Brahma Rig-Ved, from the Southern mouth Yajur-Ved, from the western mouth Sam-Ved and from the Northern mouth Atharv-Ved were expressed, (Bhag. Pu.3/12/37), accordingly Acharya Shankar allotted Rig-Ved to the Goverdhanmath-Puri situated in the Eastern Quarter, Yjur-Ved to the Shringerimath situated in the Southern Quarter, Sam-Ved to the Shardamath-Dwaraka situated in the Western Quarter and Atharv-Ved to the Jyotirmath Badarikashram situated in the Northern Quarter. Now Question arises that when Acharya allotted Rig-Ved to the Goverdhan Math why didn't he say that Goverdhan Math Puri is first Revelation receptacle Monastery instead he said Sharda Math-Dwaraka is first Revelation-receptacle Monastery? We can find concrete solution of this problem in Srimad Bhagwat Gita wherein Lord Krishna Says: 'Among the Vedas I am Sam Veda' (ibid 10/22) From the aforesaid saying of the Supreme Lord it is crystal clear that among the Vedas Sam Veda is Superlative manifestation of the almighty, further-

more in Shiv Sahasranam "Samgeyapriya' has been enumerated as 779th name amongst thousand names of Lord Shiva; so also in Vish. Sa. Verse 75 'TRI SAM', 'SAMAG' and 'SAM' have been enumerated as 574th 575th and 576th names of Lord Vishnu. Trisam means one who is praised by the Chanters of Sam-gan through the three Sam known as Devavrata; Samag means one who chants the Sam-gan and , SAM means Samved (Comm. On ibid), among Sam Lord is Brihat Sam (Comm. On Bhag. Gita 10/35); Among the Vedas Lord Shiv is Sam Ved (Mah./ Anu/Ch:14/Verse 323; Ku. Pu upari Vibhag/Ch: 7/verse 12)It has also been said that AtharVed is head, Sam Ved is mouth, Rig-Ved is eyes and Yajur Ved is hands as well as feet of the Lord Shiv (Mah./Anu/Ch: 17/-Verse 91 &92).

It is revelation (Shruti) that one who meditates on 'Aum'- Knowing its first letter 'A' which is identical with the Rich Mantras, after death Richas cause him immediate human birth of prominent Brahman; knowing its second letter 'u' which is identical with the Yajur Mantras, after death Yajur leads him to a birth in the world of Moon; and knowing its third letter 'm' which is identical with the Sam Mantras becoming free from sin after the death he is lifted up by the Sam to the world of Brahma i.e. Hiranyagarbha, which is called Satya (Comm. On Pra. Up. 5/3 to 5) Rich mantras stand for Rig-Ved (ibid 5/3) as such Yajur and Sam Mantras stand for Yajur-Ved and Sam-Ved respectively. The enlightened Kavi and Medhavi, not the ignorants, know that through the Rig-Ved this world of Human, through the Yajur-Ved the world of Moon and through the Sam-Ved the world of Brahma are attained (Comm. On Pra Up. 5/7). One who is possessed of intuitive experience, characterised as knowledge of the Self and whose doubts created by ignorance have been sundered as well as who is freed from doubts by his firm conviction that nothing but abiding in the true nature of the Self is the Supreme means to the Highest good is called MEDHAVI' (Comm. On Bhag. Gita 18/10). Which Facts substantiate superiority of Sam-Ved, as such according to the superiority of the

Vedas Acharya Shankar has recounted his monasteries.

द्वारकाख्यं हि क्षेत्रं स्याद् देवः सिद्धेश्वरः स्मृतः ।
भद्रकाली तु देवी स्यादाचार्यो विश्वरूपकः* ॥2॥

Realm is Dwaraka God is Siddheshwar. Goddess is Bhadrakali and (first) Acharya is Vishwaroop {02}

गोमतीतीर्थममलं ब्रह्मचारी स्वरूपकः ।
सामवेदस्य वक्ता च तत्र धर्मं समाचरेत् ॥3॥

Sacred Stream is Gomati. Swaroop (Titled) celibate is speaker of the Samveda. There, Dharm be followed by him righteously. {03}

जीवात्मपरमात्मैक्य बोधो यत्र भविष्यति ।
तत्वमसि महावाक्यं गोत्रोऽविगत उच्यते ॥4॥

Great motto is 'Tat tvam Asi' i.e. 'That thou art' (Chha. Up. 6/8/7), here derives knowledge of oneness in the Self and Supreme Self. Gotra is Avigat. {04}

सिन्धु-सौवीर-सौराष्ट्र-महाराष्ट्रस्तथान्तराः ।
देशाः पश्चिमदिक्स्था ये शारदामठभागिनः ॥5॥

Territories Situated in the western Direction bounded by Sindhu, Sauvir, Saurashatra and Maharashtra are apportionment of the Sharada Math. {05}

त्रिवेणीसंगमे तीर्थे तत्त्वमस्यादिलक्षणे ।
स्नायात्तत्त्वार्थभावेन तीर्थनाम्ना** स उच्यते ॥6॥

Who takes holy-dip in the great Motto 'Tat, Twam, Asi' as in the sacred stream of the three rivers' confluence with the passion of the knowledge of Reality is termed as Teerth. {06}

आश्रमग्रहणे प्रौढ आशापाशविवर्जितः ।
यातायातविनिर्मुक्त एव(ह्य्) आश्रम उच्यते*** ॥7॥

The Extreme renouncer steadfast in adoption of ascetic Ashram, excluded from the Shackles in the from of hope as well

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* In Acharya Baldev Upadhyay's Edn. variation of the text is found as हस्तामलकदेशिकः ।

** Variation of the text नामा ।

*** Variation of the text एतदाश्रमलक्षणम् ।

as free from being subject to life and death, is termed as Ashram. {07}

कीटादयो विशेषेण वार्यन्ते यत्र जन्तवः ।
भूतानुकम्पया नित्यं कीटवारः स उच्यते ॥8॥.

Denomination of the excellent renouncers that always bestows mercy upon creatures; precludes the worldly people having non-discriminating wisdomd, whose acts are prompted by natural impulses that are repugnant to the scripture from becoming little creatures which are constantly subject to birth and death by making their discriminating wisdom free from the ignorance created by antagonism of desire and repulsion; is called Keetwar. {08}

COMMENTARY

In the above verse meanings of the word 'Keet and 'Jantavah' have been given as 'insect' and 'small creatures' respectively by some scholars, which prima-facie appears contrary to the context as because the main object of the renouncers is to extend Brahm Vidya and cause the people to attain salvation.

Acharya Shankar says where the meaning of a word is doubtful it can be ascertained by a reference to definite use of the word else-where, or from a supplementary statement; or else on the strength of irrefutable logic. (Comm. On Bri. Up 4/3/7)

As such we can ascertain meaning of the word 'Jantavah' and 'Keet' by a reference to Srimad Bhagwat Gita Chapter 5/ verse 15 and Samnyasopaniṣhad/verse 30. Acharya Shankar in his Commentary on said verse of Gita says, 'Jantavah' means the non-discriminating people in the world whose 'Jnanam' means discriminating wisdom remains covered 'Ajnanen' means by ignorance, 'Ten' means thereby 'Muhyanti' means becomes deluded.

Above mentioned verse of the Samnyasopanishad reads as follows:

'By delusion of antagonism created by desire and repulsion

non-discriminating people of the world met with similar fate on this earth as the insects in fireplace.'

Person who performs rites i.e. fire oblation etc. goes to the world of Manes through the Southern path and who Meditates on Gods goes to the world of Gods through the Northern path (Acharya Shankara's Commentary on -Ken.Up introduction;Isha. up. 19; Bri. up. 1/5/16 & Chh. up. 1/5/7 & 8). The persons who neither perform rites nor meditation furthermore whose actions are prompted by natural impulses repugnant to the scriptures, by neither of these two paths, do they go. They keep repeatedly revolving, being born as small creatures as stinging insects, insects, mosquitoes etc. subject to saying 'Be born and die'. This is the third state. (Acharya Shankar's Comm. On Chha. up. 1/5/8 and its introduction; Ken.Up/Introduction).

Therefore on the basis of use of 'Jantavah' and 'Keet' in the aforesaid Texts and commentaries of Acharya himself, it is concluded that here the word 'Jantavah' means-Non-discriminating people in the world whose discriminating wisdom is covered by delusion or ignorance of antagonism created by desire and repulsion, as also the world 'Keet' means-Persons whose acts are prompted by natural impulses that are repugnant to the scriptures i.e. the persons of unchecked behaviour in consequence whereof they become little creatures i.e. Keets (insects) which are constantly subject to birth and death.

स्व-स्वरूपं विजानाति स्वधर्म-परिपालकः ।
स्वानन्दे क्रीडते नित्यं स्वरूपो बटुरुच्यते ॥9॥

One who knows one's self properly, complies One's Dharma and amuses in one's self-delight that Brahmachari (celibate) is termed as Swaroop {09}

॥ गोवर्धन मठाम्नायः ॥

GOVERDHAN-REVELATION RECEPTACLE MONASTERY

पूर्वाम्नायो द्वितीयः स्याद् गोवर्धनमठः स्मृतः ।
भोगवारः सम्प्रदायो वनारण्ये पदे स्मृते ॥10॥

The Second one Revelation receptacle in the East is called 'Goverdhan Math' Denomintion of its excellent renouncers are Bhogvar, 'Van' and 'Aranya' are their natural glories {10}

पुरुषोत्तमं तु क्षेत्रं स्यांज्जगन्नाथोऽस्य देवता ।
विमलाख्याहि देवी स्यादाचार्यः पद्मपादकः ॥11॥

Realm is Purushottam God is Jagannath. Goddess is Vimala and (first)Acharya is Padmapad. {11}

तीर्थं महोदधिः प्रोक्तं ब्रह्मचारी प्रकाशकः ।
महावाक्यं च तत्र स्यात् प्रज्ञानं ब्रह्म चोच्यते ॥12॥

Sacred Stream is called Mahodadhi and celibate is Prakash. There great Motto is 'Prajnanam Brahm' i.e. 'Consciousness is Brahm' (Ait. Up. 3/1/3). {12}

ऋग्वेदपठनं चैव काश्यपो गोत्रमुच्यते ।
अङ्गबङ्गकलिङ्गाश्च मगधोत्कलबर्बराः ।
गोवर्धनमठाधीना देशाः प्राचीव्यवस्थिताः ॥13॥

Study of the Rig-Ved is prescribed, Gotra is Kashyap. Ang. Bang, Kaling, Magadh, Utkal and Barbar terrotories situated in the east are under the Govardhan Math. {13}

सुरम्ये निर्जने स्थाने वने वासं करोति यः* ।
आशाबन्धविनर्मुक्तो वननामा स उच्यते ॥14॥

Who, dwells in a beautiful lonely forest and is excluded from the Shackles of hope is called 'Van'.{14}

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* Variation of the text सुरम्य निर्जने देशे वासं नित्यं करोति यः ।

अरण्ये संस्थितो नित्यमानन्दे नन्दने वने ।
त्यक्त्वा सर्वमिदं विश्वमारण्यं परिकीर्त्यते* ॥15॥

One who renouncing this whole world situated in the woods always revels in supreme bliss by going adorable supreme self through the cleft entrance is called 'Aranya'. {15}

COMMENTARY

In the above verse words NANDAN. VAN, and ANAND have been translated according to their respective meanings given by Acharya Shankar.

OBJECTION_: Substantiate your statement by giving meaning of the word NANDAN.

REPLY: NANDAN means joy which is product of 'cleft-entrance'. It is so called because one revels (Nandati) by going to the supreme self through this door. Creating this door, by making a hole in the crown of the head, the Supreme self entered the body as an individual soul like a king entering in a city (Comm. On Ait. Up. 1/3/12).

OBJECTION :_What is about 'Van'.?

REPLY : 'Vanam' means adorable, therefore supreme self is well known as the one to be adored by all beings since it is their indwelling self. Anyone who meditates on the above Van i.e. Supreme self all beings certainly pray to him as they do to Van i.e. Supreme self (Comm. On Ken Up. 4/6)

OBJECTION : Now define the word 'Anand'.

REPLY: Very well. Anand, experienced by a knower of vedas, whose desires have been ceased by means of renunciation is supreme bliss. Vedvyas also says: 'The sense-pleasures of this world and the great joys of heaven are not worth one- sixteenth part of the bliss that comes in consequence or cessation of desires.' (Comm. On Brih. Up. 4/3/33). Material enjoyment is called objects of Sense gratification.

भोगो विषय इत्युक्तो वार्यते येन जीविनाम् ।
सम्प्रदायो यतीनाञ्च भोगवारः स उच्यते ॥16॥

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* Variation of the text आरण्ये .... आरण्यं लक्षणं किल ।

Denomination of excellent ascetics that precludes human being from the objects of sense enjoyments, is called 'Bhogvar' {16}

स्वयं ज्योतिर्विजानाति योगयुक्तिविशारदः ।
तत्त्वज्ञानप्रकाशेन तेन प्रोक्तः प्रकाशकः ॥17॥

One who is skilled in the practice of Yoga, knows Self Luminary, enlightened with the knowledge of the Reality is called Prakash. {17}

।। ज्योतिर्मठाम्नायः ।।

JYOTIR REVELATION RECEPTACLE MONASTERY

तृतीयस्तूत्तराम्नायो ज्योतिर्नाम मठो भवेत् ।
श्रीमठश्चेति वा तस्य नामान्तरमुदीरितम् ।।18।।

The name of the third Shruti receptacle in the North is 'Jyotirmath'. Shree Math is its other names. {18}

आनन्दवारो विज्ञेयः सम्प्रदायोऽस्य सिद्धिदः ।
पदानि तस्य ख्यातानि गिरिपर्वतसागराः ।।19।।

Its fruition giving Order of the Excellent renouncers is known as Anandvar, Giri, Parvat and Sagar are their natural glories. {19}

बदरीकाश्रमः क्षेत्रं देवो नारायणः स्मृतः ।
पूर्णागिरि च देवी स्यादाचार्यस्तोटकः स्मृतः ।।20।।

Realm is Badarikashram God is Narayan, Goddess is Purnagiri and (first) Acharya is Totak {20}

तीर्थं चालकनन्दाख्यं आनन्दो ब्रह्मचार्यभूत् ।
अयमात्मा ब्रह्म चेति महावाक्यमुदाहृतम् ।।21।।

Sacred Stream is called Alaknanda, celibate is Anand and Great Motto is Ayamatma Brahm' i.e. 'This Self is Brahma' (Mand. Up./2) {21}

अथर्ववेदवक्ता च भृग्वाख्यं गोत्रमुच्यते ।
कुरुकाश्मीरकाम्बोजपांचालादिविभागतः ।
ज्योतिर्मठवशा देशा उदीचीदिगवस्थिताः ।।22।।

(Celibate is)Speaker of the Atharvveda, Gotra is Bhrigu; Kuru, Kashmir, Kamboj, Panchal divisions etc. are the territories under the Jyotirmath. {22}

वासो गिरिवने* नित्यं गीताध्ययनतत्परः ।**
गंभीराचलबुद्धिश्च गिरिनामा स उच्यते ॥23॥

Who always lives in the forest and hills engaged in the study of Gita, who is sober and has firm prudence, is called Giri {23}

वसन्*** पर्वतमूलेषु प्रौढं ज्ञानं बिभर्ति यः ।****
सारासारं विजानाति पर्वतः परिकीर्त्यते***** ॥24॥

Who resides in the mountain valley, whose knowledge is mature, knows specifically quintessence and quintessencelessness, is called Parvat. {24}

तत्वसागरगंभीर ज्ञानरत्नपरिग्रहः ।******
मर्यादां वै न लङ्घ्येत सागरः परिकीर्त्यते ॥25॥

Who picks gem of knowledge from the deep sea of Substance, never exceeds his limits, is called Sagar. {25}

आनन्दो हि विलासश्च वार्यते येन जीविनाम् ।
सम्प्रदायो यतीनां चानन्दवारः स उच्यते ॥26॥

Order of the excellent renouncers that precludes living beings from worldly-pleasure and objects for sense enjoyments called Anandvar {26}

सत्यं ज्ञानमनन्तं यो नित्यं ध्यायेत तत्त्ववित् ।
स्वानन्दे रमते चैव आनन्दः परिकीर्त्यते ॥27॥

The knower of the Absolute Truth who always thinks about Truth, knowledge and infinite and amuses in self delight, is called Anand. {27}

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* Variation of the text वरे ।

** Variation of the text गीताभ्यासे हि तत्परः ।

***Variation of the text वसेत् ।

**** Variation of the text प्रौढो यो ध्यानतत्परः ।

***** Variation of the text परिकीर्तितः ।

****** Variation of the text वसेत् सागर गम्भीरे धनरत्नपरिग्रहः ।
मर्यादाश्चाऽन लङ्घेत् ।

॥ श्रृङ्गेरी मठाम्नायः ॥

SHRINGERI-REVELATION RECEPTACLE MONASTERY

चतुर्थो दक्षिणाम्नायः श्रृङ्गेरी तु मठो भवेत् ।
सम्प्रदायो भूरिवारो भूर्भुवो गोत्रमुच्यते ॥28॥

The fourth one Revelation Receptacle in the South is called Shreengeri Math. Denomination of its extreme renouncers is Bhurivar, and Gotra is Bhur Bhuvah. {28}

पदानि त्रीणि ख्यातानि सरस्वती भारती पुरी ।
रामेश्वराह्वयं क्षेत्रमादिवाराहदेवता ॥29॥

Saraswati, Bharti and Puri are three ranks i.e. natural glories (of the excellent ascertics). Realm is Remeshwar. God is Adivarah. {29}

कामाक्षी तस्य देवी स्यात् सर्वकामफलप्रदा ।
*हस्तामलक आचार्यस्तुंगभद्रेति तीर्थकम् ॥30॥

Bestower of all kinds of desires' fruit, Kamakshi is its Goddess. (First) Acharya is Hastamalak and Sacred Stream Tungabhadra. {30}

चैतन्याख्यो ब्रह्मचारी यजुर्वेदस्य पाठकः ।
अहं ब्रह्मास्मि तत्रैव महावाक्यं समीरितम् ॥31॥

Chaitanya named celibate is reader of the Yajur-ved. Its great motto is 'Aham Brahm Asmi' i.e. 'I am Brahm' (Bri. Up./ 1/4/10). {31}

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* पृथ्वीधराह्व in Sri Rajgopal Sharma's edition Hastamalak and Prithwidhar is same person i. e. 1st Acharya of Shringeri Monastery.

सुरेश्वराख्य Variation of the text is found in Acharya Baldev Upadhyay's Edition.

आन्ध्रद्रविडकर्णाटकेरलादिप्रभेदतः ।
श्रृङ्गेर्यधीना देशास्ते ह्यवाचीदिगवस्थिताः ॥32॥

Andhra, Dravida, Karnataka, Kerala etc. Several territories situated in the south are under the Shreengeri Math. {32}

स्वरज्ञानरतो* नित्यं स्वरवादी कवीश्वरः ।
संसारसागरासारहन्ताऽसौ हि सरस्वती ॥33॥

Who is always engaged in the knowledge of the generator of the Sree i.e. Supreme Cosmic power, studies and expounds the Shree Vidhya- i.e. knowledge of the Sree and strikes upon expansion of essencelessness of the world as of sea, that steadfast Omniseer is called Saraswati. {33}

COMMENTARY

Swar means Sun (Nirukta 5/4). Lord Krishna Says :- among the luminaries I am the radiant Sun (Bhag. Gita 10/21). Acharya Shankar says one who generates Shree is Surya i.e. Brahm (Shankar on Vis.Sah. verse 107/Name 883) and Shree means Supreme Cosmic power of the supreme Lord as Sve. Up./6/8 says: 'It is heard that the Lord's supreme power is many sided.' According to another Sruti : Rik, Sam and Yajur are undecaying 'Shree' of the Virtuous persons' (Shankar on Vis. Sah/verse 77/ Names 603 & 604). Who, meditate on the Supreme Self (Param Purush) residing within the Solar orbit with the help of the very syllable 'Aum' as associated with the knowledge of the three letters (A,U,M) and serving as symbol becomes unified in the Sun consisting radiance. Even after death he does not return from the Sun as one does from the Lunar world but continues in his identity with the Sun, (Comm. On Pras. Up. 5/5).Therefore 'Swarajnanrato Nityam' means 'One who is always engaged in the knowledge of the generator of Shree; and 'Swarvadi' means 'One who studies and expounds the shree vidya i.e. knowledge of the Shree; as Acharya Shankar says ;'Brahmvadi' means 'One

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* Variation of the text
स्वरज्ञानवशो नित्यं स्वरवादी कवीश्वरः ।
संसारसागरे साराभिज्ञो यः स ।

who studies and expounds the Vedas' (Comm. On Bhag. Gita 17/24). According to Acharya Shankar word 'Kavih' means the seer of the Kranta, i.e. Omniseer, as the Vedic Text (Brih.Up. 3/8/11) says, 'there is no other seer but this' (Comm. On Isa,/8). Here Lord Krishna says among the Omnissers I am Usanas i.e. Shukra (Bhag. Gita 10/37) According to Acharya Shankar- 'Shukra or Radiant means 'One who is possessed with pure luminous functions of the organs (On. Bri. Up. 4/3-11). This meaning of 'Shukra' gets support from the Acharya Shankar's Commentary on Bhag. Gita. 18/61 wherein he says 'Arjun' means one whose self is naturally pure i.e. one possessing a pure internal organ. Explaining the word 'Yogish' Acharya Shankar says- He who is never shaken from yoga or knowledge and establishment in His own Self, unlike ordinary yogis who slip away from yoga on account of obstacles. (Comm. Vis.Sa/verse 104/Name 850). Furthermore Acharya says Svetasvatar became renouncer, then obtained instructions of Vedant i.e. Upanishads i.e. great motto, whereafter due to his vigorous practice he realised Supreme Self. Ultimately after making his said realisation steadfast, he gave its instructions to the excellent renouncers (Comm. On.Svet. 6/21) this means that at the time of realisation he was Kavi but when he made his realisation steadfast he became Kavish of Kavishwar, as such here word 'Kavishwar' means 'Radiant steadfast Omnisser.

विद्याभरेण* सम्पूर्णः सर्वभारं परित्यजन्**।
दुःखभारं न जानाति भारती परिकीर्त्यते ॥34॥

Who is full of bulk of knowledge, abandoning burden of every thing doesn't know load of distress, is called 'Bharati.' {34}

ज्ञानतत्त्वेन संपूर्णः पूर्णतत्त्वपदे स्थितः ।
परब्रह्मरतो नित्यं पुरीनामा स उच्यते ॥35॥

Who is filled up with the knowledge of Reality, remaining

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* Variation of the text भारेण ।

** Variation of the text परित्यजेत् ।

absorbed in the Supreme Reality and always fond of Supreme Self is called 'Puri.' {35}

भूरिशब्देन सौवर्ण्यं वार्यते येन जीविनाम् ।
सम्प्रदायो यतीनां च भूरिवारः स उच्यते ॥36॥

The Order of the excellent renouncers which precludes living being from the excessiveness of Golden Wealth is called Bhurivar. {36}

चिन्मात्रं चैत्यरहितमनन्तमजरं शिवम् ।
यो जानाति स वै विद्वान् चैतन्यं तद्विधीयते ॥37॥

Enlightened one who knows the Universal spirit as un perceivable, inifinite, undecaying and pure one, is called Chaitanya {37}

|| महानुशासनम् ||
GREAT COMMANDMENT

मर्यादैषा सुविज्ञेया चतुर्मठविधायिनी ।
तामेतां समुपाश्रित्य आचार्याः स्थापिताः क्रमात् ॥38॥

These distinct definitions and injunctions with regard to the four Monasteries on the basis of which Acharyas are installed in hereditary descent, must be properly known. {38}

COMMENTARY

. MARYADA means distinct law or definitions (Monier's Dict. Page 791); VIDHAYIN means regulating, prescribing, containing an injunction or ordinance with regard to Nyasas i.e. trusts (ibid . Page 968)' and KRAM or KRAMAT means hereditary descent (ibid Page 319)

आम्नायाः कथिता ह्येते यतीनाञ्च पृथक्-पृथक् ।
तैः सर्वैश्चतुराचार्यैर्नियोगेन यथाक्रमम् ॥39॥

Aforesaid Revelation receptacles, for the complete renouncers of the extreme stages i.e. who have crossed all four stages of life have been severally stated, on all those four Acharyas have been appointed according to their seizure of prescribed qualifications for ascending on the aforesaid Monasteries. {39}

COMMENTARY

Acharya Shankar says : 'Akram' is that by means of which one ascends i.e. recourse or seizure as the man may have for the attainment of the next world i.e. whatever knowledge, work and previous experiences he may have for his end, according to that he is called 'Yathakram' (Comm. On Bri. Up. 4/3/9) as such in this Verse 'yathakram' means according to seizure of prescribed qualifications by the Acharyas which are mandatory for ascending on the seats of Acharya Shankar.

प्रयोक्तव्याः स्वधर्मेषु शासनीयास्ततोऽन्यथा ।
कुर्वन्तु एव सततमटनं धरणीतले ॥40॥

Within their territorial jurisdiction they should yoke the people who are acting otherwise with their own Dharma and constantly rove on the surface of the earth. {40}

विरुद्धाचरणप्राप्तानाचार्याणां समाज्ञया ।
लोकान् संशीलयन्त्वेव स्वधर्माप्रतिरोधतः ॥41॥

People who had acquired contrary conduct, under the righteous command of the Acharya should duly practise their own Dharma uninterruptedly. {41}

COMMENTARY

Here Acharya Shankar makes provisions for the purpose of making degraded and uncivilised persons part and parcel of greatest Eternal Dharm as well as culture. How conversion should take place it has be laid down in the discussion of Lord Vishnu in the guise of Indra and Emperor Mandhata which was reproduced by Bhishm Pitamah to satisfy the queries of Emperor Yudhisthir (Maha./Shan.Par/Ch.65).

स्व-स्वराष्ट्रप्रतिष्ठित्यै संचारः सुविधीयताम् ।
मठे तु नियतो वास आचार्यस्य न युज्यते ॥42॥

Monastery should not be fixed as permanent residence of the Acharya. For the stability of their own respective Empires they should facilitate transmission. {42}

COMMENTARY

Here Acharyas of the four Monasteries have been described as holder of their respective Rashtra. RASHTRA means a kingdom, realm, empire, country (Monier's Dict. 879) as such holders of a Rashtra means an Emperor. From this verse it is crystal clear that the title of Dharm Samrat i.e. Emperor or Lord of Dharma was conferred upon the Acharyas of the aforesaid four Monasteries by a person not other than Acharya Shankar himself.

वर्णाश्रमसदाचारा अस्माभिर्ये प्रसाधिताः ।
रक्षणीयाः सदैवैते स्व-स्व भागे यथाविधि ॥43॥

Righteous-conduct of Varnashram accomplished by us (i.e. Myself and other Predecessor omniscient Lords) should be always protected in their respective apportionments according to our commandments. {43}

COMMENTARY

In the above verse world 'Asmabhi' have been translated as 'Omniscient Lords' on the basis of the meaning of the word 'Maya' given by Acharya Shankar as 'Omniscient Lord' for the reason that the aforesaid word was used by Lord Krishna for himself, (Comm. On. Bhag. Gita 18/63) Acharya Shankar, during his life time was being regarded as an incarnation of Lord Shiva or Shankar or Maheshwar i.e. supreme lord which is evident from Madhaviya Shankar Digvijay (7/11) and Copper plate of the king Sudhanva dated back 475 B.C. Acharya Shankar founded four Mathas for the purpose of protection of Varnashram Dharm established by received doctrines of hearing tradition, sacred texts and scriptures commanded by persons like him that is why here the word 'Asmabhi' has been translated as 'Omniscient Lords.

यतो विनाष्टिर्महती धार्मस्यास्य प्राजायते ।
मान्द्यं सन्त्याज्यमेवात्र दाक्ष्यमेव समाश्रयेत् ॥44॥

Where great-loss of this (Varnashram) Dharma is caused there Acharya should give up lethargy and take resort of quick action. {44}

परस्परविभागे तु न प्रवेशः कदाचन ।
परस्परेण कर्तव्या ह्याचार्येण व्यवस्थितिः ॥45॥

Acharyas should never interfere in the apportionments of each other, they should settle their obligations mutually. {45}

COMMENTARY

OBJECTION : What types of interferences have been referred herein above?

REPLY: 'Vibhag' means apportionment, partition of patrimony, and law of inheritance (Monier's Dict. Page 977) vide this verse Acharya Shankar has injuncted Acharyas of the aforesaid Four monasteries from interfering with the apportionments of each

other by way of causing alteration of boundaries of any one's allotted empire or collecting Dharm shwa from the people residing in other than in his own empire, at last but not the least by interfering in the internal matter of their counter balance particularly in the matter of selection or appointment of the successor.

OBJECTION: Acharya Shankar says Acharyas should settle their obligations mutually, what is true purport of this segment.?

REPLY : Vide this couplet Acharya Shankar has created domestic forum i.e. the League of Shankaracharyas for the purpose of settlement of their obligations by way of mutual understanding and deliberations. Vide this segment by implication Acharya Shankar has restrained the Acharyas from agitating their grievances before any forum other than the League of Shankaracharyas.

OBJECTION : This shows that if a person, who doesn't have prescribed qualifications to ascend on any one of the four seats is appointed as a successor by the existing Shankaracharya of that seat even then other three Acharyas can't interfere.

REPLY : Here harmonious interpretation is desirable. Vide verse 49 Shankaracharyas of other three seats have been vested with authority to remove such person who has ascended on any of the four seats of Acharya Shankar without having prescribed qualifications, that is why here Acharya Shankar has restrained them from interfering with appointment of successor of anyone of their counter-balances. If a person is appointed as successor by the existing Shankaracharya without having prescribed qualifications then consequence as laid down in verse 49 shall follow as such interference in selection of successor has been prohibited by this verse. Being a sovereign Lord of the Dharm concern Acharya has been granted freedom in selection and appointment of his successor as such he is required to excercise utmost caution in selection and appointment of his successor.

मर्यादाया विनाशेन लुप्येरन्नियमाः शुभाः।
कलहाङ्गारसम्पत्तिरतस्तां परिवर्जयेत् ॥46॥

Loss of distinct law causes omission of desired rules inconsequence whereof the fire of quarrel aggravates, which should be prevented. {46}

परिव्राडार्यमर्यादो* मामकीनां यथाविधि ।
चतुष्पीठाधिगां सत्तां प्रयुंज्याच्च पृथक्-पृथक् ॥47॥

A highly esteemed Samnyasi may acquire power of the four seats but he should utilise them separately in accordance with distinct law made by me, the omniscient Lord. {47}

COMMENTARY

True purport of this verse is that in case of extreme exigencies Shankaracharya of one monastery may also acquire power of other three monasteries for the purpose of saving them from extinction, but such Shankaracharya has been restrained from amalgamating the power of Monasteries rather he has been asked to utilise them separetly in accordance with distinct laws made by Acharya Shankar. This provision is very much similar to those provisions of the modern days whereby governor of one State is authorised to discharge duties and functions of the governor of one or more States.

शुचिर्जितेन्द्रियो वेद - वेदाङ्गादिविशारदः ।
योगज्ञः सर्वशास्त्राणां स मदास्थानमाप्नुयात् ॥48॥

[A complete renouncer of extreme stage] Who is endowed with external and internal purity; conqueror of all organs, proficient in Ved [i.e. Sam-Ved, Rig-Ved, Atharv-Ved, Yajur-Ved], its subsdiaries [i.e. Euphony, Rites, Etymology, grammar, Metre, Astrology] in all scriptures; knower of the Supreme Self and is ever established in his own self, may occupy place. {48}

COMMENTARY

In this verse word 'Yogajna' attracts our attention. Acharya Shankar says Yoga means knowledge (Comm. On Vis. Sha./ verse 104/Name 849) and also jnani means yogi (Comm. On Pras. Up. 5/6) as such we can say 'Yogajna' means 'Jnani'. Furthermore Jnani means the man of knowledge who knows the

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* Variation of the text आर्यमर्यादाम् ।

reality of the Vishnu (Comm. On Bhag. Gita 7/16) i.e. knower of reality (ibid 7/17). Vishnu means Supreme Self (Comm. On Vis. Sah/verse 14/ Name 2) and Supreme Self means who is the Supreme one and the self (ibid verse 16/Name 11). The man of knowledge is the very Self as his mind is absorbed with the idea- I am verily Vasudev, the lord. And non else (Comm. On Bhagvat-Gita 7/18). Supreme Self is called Vasudev because all beings live in him and he lives in all beings (Comm. On Vis. Sah./verse 49/ Name 332, as also in Vis. Pur 6/5/80], as such according to Acharya Shankar's aforesaid commentaries and as per context 'Yogajna' means-knower of the supreme self who is ever established in his own self. If syntax is done as 'Vedvedangadi Visharadah Sarvashastranam Yogajnah' then translation will be proficient in ved and its subsidiaries as well as knower of the Supreme Self because 'Sarvashastranam Yog' means supreme self.

उक्तलक्षणसम्पन्नः स्याच्चेन्मत्पीठभाग्भवेत् ।
अन्यथारूढपीठोऽपि निग्रहार्हो मनीषिणाम् ॥49॥

[Excellent Complete renouncer] enriched with aforesaid Supreme knowledge may inherit my seat otherwise inspite of being ascended he is liable to be removed by the Omniscient Lords i.e. Shankaracharyas of the other three seats. {49}

COMMENTARY

This verse contains restrictive covenant which means a covenant with a clause that restricts the action of any party to it especially an agreement among property owners not to transfer to members of particular groups (Webster's Dict. Page 1643). On one hand one Acharya holding the Seat of Acharya Shankar has been restrained from transferring the same to unqualified person by this verse while on other hand rest of the three Adharyas , the holder of residuary three seats of Acharya Shankar have been commanded to remove such unqualified ascender.

In this verse the words LAKSHAN, NIGRAH and MANISHINAM require special consideration as Acharya Shankar says-' There is disagreement even among much knower

who understand the meaning of the Scriptures, hence it is impossible for persons of shallow understanding to grasp meaning of the Scriptures clearly. It is only those who have firm hold on the Scriptures and logic can distinguish the particular meaning (Commantery on Brih. Up. 4/5/5).

THE WORD-'LAKSHAN'

Word Lakshan means supreme knowledge which is obtained through all criteria of knowledg (Acharya Shankar on Vis. Sah./Verse 52/Name 360). It also means attribute (Monier's Dict. Page 892)

THE WORD- 'NIGHRAH'

According to Acharya Shankar -'Nigrah' means ' to bring one under his own control and destroy him' (Comm. of Acharya Shankar on Vis.Sah. verse 94/name 761 Translated in English by Swami Tapasyanand (of Sri Ram Krishna Math) in Manusmriti 6/92 and Yajnavlkyasriti 1/222' Indriya Nigrahah' as well as in Srimad Bhagwad Gita 6/34' Man Nigraham' terms have been used, wherein 'Nigrah' means restraint, control, overpower which also gets support from Acharya Shankar's Commentary on Bhag. Gita 6/34 wherein he says 'Nigraham' means 'Nirodham' i.e. restraint etc. In his Commentary on Bhag. Gita. 6/33 Acharya Shankar says - 'Evam tad mono grihyate Nigrihyate Nirudhyate ityarthah' literally mean's that mind is thus brought under control which means restrained, completely subdued.'

In his Commentary on Aitereyopanishad 1/3/1 Acharya Shankar has used word 'Anugrah' and 'Nigrah' altogether where in those words mean 'grace and punishment' respectively. Furthermore in his Commentary on Bri. Up. 4/4/22 Acharya has used the word 'Pida' inplace and Stead of 'Nigrah' alongwith 'Anugrah' as 'Anugrah Pida Kriten' which means 'bestowing grace or suffering.' In Raghuvansham 11/90 great poet Kalidas has also used aforesaid two words in similar sense, wherein Parashuram after being punished in the hands of Lord Ram says-

You have highly obliged me by giving this punishment. In Raghuvansham 11/55 four policies of the kings have been enumerated as 'Sam, dam, vidhi-bhed, Nigrah' i.e. pacification, gratification, Divide and rule as well as punishment. Furthermore in Raguvansham 15/6 terms 'Arinigrahat' and in Kumar Sambhavam 5/53 'Madanasya Nigrahat' have been used wherein the 'word' 'Nigrahat' is meant for destruction. Whereas in Raghuvansam 9/25 'Din Mukhari Ravirhim-nigrahai' means- the Sun by removing morning's frost' as such 'Remove' is also one of the meanings of the word 'Nigrah'.

In Mricch-Katikam 1/22 great poet Sudrak has used 'Nigrah' in the sense of 'Forceful transgression or stoppage of some one'.

From the aforesaid illustrations and definite applications of the word 'Nigrah' we can conclude that it means-Punish, check, remove, restrain, overpower, forceful stoppage or transgression, restraint, destruction, suppression, stop, defeat, overthrow, deprive, frustration of hope, disappointment , annihilation, chastisement. Those meanings have also been given in Monier's Dictionary on page 546 & 554 as also in Opte's Dict. On page 523 & 535 for the words Nigrah & Nirodh. The word restraint means the act of restraining, holding back, controlling or checking; the state of fact of being restrained, deprivation etc. (Webster's Dict. Page 1642)

THE WORD-MANSHINAM

The word 'Manishi' means sarvajna Ishwar i.e. Omniscient lord (Acharya Shankar's Comm. On Isa. Up. 8). Ishwar means one who has unlimited lordliness or power over all things 'Esha Sarveshwarah' says 6th verse of Mandukyopanishad (Acharya Shankar's Comm. On Vis. Sah./verse 17/Name 36)as also Ishwar means Omnipotient Being (ibid verse 32/Name 74) as such 'Manishinah' means omniscient lords i.e. Shankaracharyas of the threee other seats of Acharya Shankar.

OBJECTION: In Ishavasyopanishad word 'Kavi' and

Manishi' have been used as adjectives for the Self. How a Paramhans may become Omniscient Lord and Self?

REPLY :Acharya Shankar says: Renouncer of everything who having become free from all desires realizes that Supreme Self-which is immutable, free from Shadow and ignorance, devoid of a body conditioned by all the limiting adjuncts constituted by name and form, devoid of redness, free from all attributes, not conceivable by mind, auspicious, calm, co-existing all that is within and without, and birthless becomes Omniscient; and nothing can possibly remain unknown to him. Formerly he was not Omniscient owing to ignorance but when ignorance is removed by knowledge he becomes all (Comm. On Pras .Up. 4/10& 11). Furthermore, being endowed with a pure intellect and controlling one-self with fortitude, rejecting the objects of the sound etc, and eliminating attachment and hatred; one who resorts to solitude, eats lightly, has speech, body and mind under control, to whom meditation and concentration are ever the highest, and who is possessed of dispassion; that person having discarded-thinking of the body, organs etc. as the ego; force which is associated with desire and attachment; pride which follows elation and leads to transgression of righteousness; desire anger and superfluous possessions-becoming a mendicant of the Paramhams class; devoid of the idea of 'me' and 'mine' even with regard to so much as One's body and life; and for the very same reason withdrawan, whereafter said monk who is effortless and steadfast in knowledge becomes fit for becoming Brahm; one who has become Brahm i.e. Supreme Self and has attained the blissful self does not grieve or desire (Comm. On Bhag. Gita 18/51 to 54).

In Nasdiya Sukta i.e. Rig.10/129/4 the world 'Kavi' has been used for Omniseer (Comm. Of Acharya Sayan and Swami Karpatri Ji Maharaj) so also in Bhag.Gita Ch: 10/verse 37.

As such now it is crystal clear that a Paramhans Parivrajak of 'Manishi' category i.e. four Shankaracharyas are omniscient lord and self.

OBJECTION: How can you say that Shankaracharyas of the four Maths are Omniscient and Lords of the Dharm.

REPLY: It is undisputed fact that Acharya Shankar had ascended on the Omniscient Seat in Kashmir (Madhaviya Shankar Digvijay 16/82-87; Kashi Lakshman Shastri's Guruvams Kavyam 3/23-30). In verse 59 of Mathamnaya Mahanushasanam Acharya has said that a Paramhans Parivrajak endowed with prescribed Supreme Knowledge shall be known as 'He is Acharya Shankar' as such there is no doubt that each of the four Acharyas duly seated on Sharada Math-Dwarka, Govardhan Math-Puri, Jyotir Math Badarikashram and Shringeri Math respectively are regarded as Omniscient.

Acharya Shankar says; It is well known that one who protects another as the highest authority, wields Lordship over him (Comm. On Brih. 4/4/22). Vide verse 40 to 44, 55 to 59 of the Mathamanya Setu Mahanushasanam Acharya Shankar has conferred duty upon the Shankaracharyas of the said four Maths to protect Varnashram Dhram and rule over the subject people as a soverign king of the Dharm by collecting Dharmshwa as such having highest authority on the people of all Four Varnas and Ashrams and as protectors of the Dharma, aforesaid Four Shankaracharyas are Lords of the Dharma by tradition, as such it is beyond doubt that only four Shankaracharyas can be regarded as 'Manishinah' i.e. Omniscient Lords. Which also gets support from the Copper Plate Charter of Sovereign King Sudhanva wherein it has been stated that Acharya Vishwaroop and Padmpad were Omniscients; all the Texts, Scripture and knowledge were as clear to Hastamalak as tamarind on hand thus he was Omni-knower; and Totak was yogish i.e. stead-fast in the knowledge of Supreme Self, in other words Omniscient.

OBJECTION: What does logic say?

REPLY: In the above verse 'Manishinah' have been vested with power to remove the person already ascended without having qualification on any one seat of Acharya Shankar, Acharya Shankar says; the Independence of lordly persons (Isvaras) with

regard to extending grace or punishment to their own people is seen in this world (Comm. On Ait Up. 1/3/3 and Brih.Up. 4/4/22).Furthermore he says; Much knower Lord cannot be appointed by servant having non discriminating wisdom i.e. ignorant (Comm. On Ait/Introduction). From the reasons as aforesaid it can be safely inferred that a Shankaracharya can neither be appointed nor removed by Householder Scholars as they are deemed to be ignorant by Acharya Shankar, but only by the Shankaracharyas jointly or severally as the case may be. From the several judicial Pronouncements of the Hon'ble Supreme Court of Bharat nowadays it is well settled law that a person can not be removed by authority other than his appointing authority. By tradition a Shankaracharya is installed by the outgoing Shankaracharya by way of consecration but when he fails to do so he confers his authority upon any one of the other three Shankaracharyas to do so, as it was done by Sri Bharati Krishna Tirth, 143rd Shankaracharya of Govardhan Math Puri in the year 1960 by conferring his authority upon Sri Abhinav Satchidanand, the 77th Shankaracharya of Shardamath-Dwaraka inconsequence whereof latter named Acharya installed the nominee of the former named Acharya, Sri Niranjan Dev Tirth as 144th Shankaracharya of Govardhan Math Puri in the year 1964. This verse has been laid down considering the eventuality of acquiring a seat of a Shankaracharya by way of gross misrepresentation of material facts and using fraud or unfair means without having prescribed qualifications, or due to failure of outgoing Shankaracharya's performing his duty according to Mathamnay Mahanushasan. In that event this verse confers right upon the other three Shankaracharyas to remove such unworthy person if they are unanimous in opinion. Even disagreement of a single Shankaracharya will tilt balance in favour of the disputed occupier of the concern seat of Acharya Shankar making opinion fifty is to fifty.

OBJECTION : What is the mechanism of removal?

REPLY: Acharya Shankar says on one seat at a time more

than one Acharya should not be appointed (Verse 52 Supra). As such if any, Paramhans Parivrajak is duly consecrated and/or installed on a seat already ascended by a person having no prescribed qualifications by three other Sankarachayas unanimously on sufficient reasons and grounds then by implication it will be sufficient proof of removal of unauthorised occupant of such seat. But this power can be excercised by other three Shankaracharyas subject to command of Acharya Shankar contained in verse 45 of this book, rarely and sparingly. Removal can be done only by the Shankaracharyas holding the seats not by ex-Shankarcharyas because by relinquishing the seat Shankaracharyaship is ceased.

As it is evident from this book itself that Ist set of four Shankaracharyas on four mathas were appointed by Adi Shankracharya himself by way of consecration which is corroborated by the copperplate of king Sudhanva dated back 475 BC, Shankar Digvijai of Madhavacharya, Vimarsh of Shardamath Dwaraka's 73rd Shankarcharya, Shankarcharya Charitram of Venkatachal Shastri, Guruvams Kavyam of Kashi Lakshaman Shastri etc. whereafter from tradition successive Shankaracharya is appointed by the seating Shankaracharyas of the concern Seat or by any one of the Shankaracharyas of the other three seats of Acharya Shankar by virtue of delegation of power on him or by three Shankaracharyas jointly in case of removal of unqualified person as was done by installing H.H. Swami Swaroopanand Saraswati in the year 1973 of the Christ Era. Hence it is beyond doubt that a Shankaracharya can be consecrated and /or installed as also can be removed only by a seating Shankaracharya or three Seating Shankaracharyas of the Chartered monasteries as the case may be.

OBJECTION :In his Commentary on Bhagwad Gita Acharya Shankar says 'Manishinah' means ' Jnaninah' (Comm. On Bhag. Gita 2/51).

REPLY : It is true, but on the basis of Acharya Shankar's commentaries itself it has already been established that the word

'Jnani' means knower of the Self i.e. Supreme Self. Kurm Puran Says- People should worship Eternal Lord in the form of symbol. For the Persons engrossed in action (Kriyashil) that symbol is in fire, for the 'Manishinah' in the Sky and Surya, for the ignorants (dualistics) in wood etc. i.e. Wooden etc. made idols, and for Yogis in their heart. (ibid Upari vibhag/Ch:11/verse 97-98). Furthermore that 'Renouncers realises the Supreme Lord who is luminous, Sun and Vyom, (ibid Ch:29/verse 11-20) From this also appears that 'Manishi' is a class of renouncers. It has also been established that Saraswati realizes 'Sun' (See comm. On verse 33 Supra). Supreme Lord is 'Vyom' because everything come out of Him and ultimately merged/lost in Him (Ku.Pu. Upari Vibhag. Ch: 29/verse 17&18)

OBJECTION: Manisha means wisdom as such Manishi means wise person.

REPLY :No, it is not. Acharya Shankar says- the intellect which is in the heart, free from occupation with objects, as the controller rules the mind characterised by thought and through which the self is revealed is Manisha (Comm. On Ka.up.2/3/9), as such Manishi means one who has realised the self through Manisha, in other words knower of the self or Omniscient.

OBJECTION: Self is attained by reasoning and through study of Vedas as such even non renouncer may also become 'Jnani'?

REPLY: No, according to Acharya Shankar the self is not attained by reasoning nor through study of Vedas and its subsidiaries extensively; nor through the power of comprehension of purport of texts; nor through much hearing of the scriptures ; nor through austerity as also nor through sacrifice etc. (Comm. On Ken. Up. 1/3; and Mund. Up. 3/2/3)

OBJECTION: Do you mean that study of Vedas etc. are useless for the purpose of knowledge of the self?

REPLY: Acharya Shankar says- Neither the Vedas nor Vedangas which are their supplementaries can directly be either attributive constituent of the knowledge of the Supreme Self or

its helpful accessories (Comm. On Ken.Up. 4/7)but they are legs of the knowledge of the Supreme Self as they reveal and protect Rites as well as knowledge (ibid 4/8). Study of the Vedas, scrifices, charity not those that have material ends-serves as means to salvation through the attainment of Self knowledge. Desiring this world of their own self monks renounce their homes and relinguish all rites (Comm. On Brih.Up. 4/4/22)

OBJECTION : It means according to Acharya Shankar a House holder can't be 'Jnani' i.e. knower of the Self.

REPLY : Exactly, according to Acharya Shankar; One engrossed in action can not have absorption in supreme self. Action (Karma) and knowledge of the self are contradictory to each other (Comm. On Brih. Up. 4/33/11 ; Mundak. Up. 1/3/12; Bhag. Gita 18/55 & 66). The men engaged in Karma do not understand the Reality under the influence of attachment to the results of Karma (Mundak.Up. 1/2/9) for those who desire the three external worlds i.e. the Earth, the world of the Manes and Heaven; Sons, rites and meditation on the conditioned Brahm are the means (Comm. On Brih. Up. 4/4/22) Practice of such disciplines as for Enlightenment, continence etc. in their entirety is impossible in domestic life. An incomplete means can not fulfil any objective i.e. the realisation of the Self. Highest result of the Actions (Karmas) pertaining to the householder's life is merger in Deity which is within the worldly state itself. Monasticism (Samnayas) is obligatory even for the un-illuminated soul that hankers for salvation because such means for realisation of the Self as physical and mental control etc. are incompatiable with other Ashrams i.e. stages of life. (Comm. On Ait. Up./Introduction)i.e. Celibate, Householder, Hermit and Ascetic or renouncer.

OBJECTION:It means Man of knowledge i.e. knower of the Self can not remain in the domestic life;

REPLY : Yes, since domestic life is induced by desire, a Man of knowledge who has given up action can not continue in the domestic life itself. For an illumined Soul there can be no acceptance of such duties as the service of the Guru i.e. Spiritual

Master or practice of austerities (Comm. On Ait.Up/Introduction). For one who desires to realise the world of the Self, the monastic life consisting in cessation of all desires is undoubtedly enjoined. There is no reason for the renunciation of desires except the realisation of the Self. Knower of the Supreme Self can not undertake work. Self can be fully known through the acquisition of intuitive knowledge, means of which are renunciation, Calmness, Self-control, withdrawal of the senses, fortitudes and concentration (Comm. On Brih. Up. 4/4/22). As such in the above verse 'Manishinah' is not meant for householder scholars of the vedas Vedangas and other scriptures.

OBJECTION: But in his Commentary on Bhagwad Gita 18/3 Acharya Shankar says 'Manishinah' means 'Learned one subscribing to the view of the Shankhya etc.'

REPLY: Here once again you have failed to know true purport of the word 'Sankhya' the meaning of vedas can not be mastered even in a hundred years by all the people who pose to be learned one (Comm on Pra. Up. 4/6). Sankhya means Vedanta which also means kritanta; the Enlightened ones (Sankhya yogis) who have realised the Supreme Truth are competent only for steadfastness in knowledge, which is characterised by renunciation of all actions, not for anything else (Comm. On Bhag. Gita 18/13). Furthermore Acharya Shankar says 'Manishinah' means those who do not seek results for themselves, for them sacrifice, charity and austerity are only means of purifier (Comm. On Bhag. Gita 18/5). From the above explanation it is crystal clear that in Bhagwad Gita 18/3 also 'Manishinah' means knower of the Supreme Self as Vedant imparts knowledge of the Supreme Self.

OBJECTION: Then people of all four varnas can get knowledge of the Self by renouncing the wordly desires and action.

REPLY : No, Acharya Shankar says the Brahman al one is specially entitled for acquisition of knowledge of the Supreme Self by renouncing every thing (Comm. On Mund. 1/2/12: Ken. /Introduction; Brih. Up.3/5/19, 4/4/22 and 4/5/15).

OBJECTION:How knowledge of the Self can be produced. ?

REPLY : The knowledge of the Self can be produced only with the help of traditional authorities i.e. institutional tradition of the spiritual masters (Comm. On Ken.Up. 1/3). Brahaman by examining world of the Manes; and Hiranyagarbha indicated by Northern and Southern paths which are results of Vedic Rites undertaken by the persons subject to ignorance, desire and action; also the worlds of hell, beasts and ghost that follow as a result from fault of omission of obligatory duties and commission of prohibited one; with the help of direct preception, inference, analogy and scriptures should turn his back towards this world. Having being detached in this way the dispassionate Brahaman for the sake of knowledge of the Supreme Self should go to a spiritual master who is well versed in the meaning of the Vedas that he recites and hears as also who is absorbed in the Supreme Self and blessed with mental and physical Self. Control, mercy etc. (Comm. On Mund. Up. 1/2/12; Comm. On Ken Up./ Introduction).

OBJECTION : It means only renouncing the world and going to spiritual master a Brahman Samnyasi (renouncer)can realise the Supreme Self.

REPLY: No, when by good luck a spiritual Master of Supreme compassion beats near the root of his ears great drum of the 'Great Motto' of the Vedant i.e. Upanishadas whose words are calculated to wake up the knowledge of the Self then he realises this Supreme Self. (Comm. On Ait. Up. 1/3/14).

OBJECTION:Now it can be concluded that every Brahman Samnyasi is entitled for the 'Great Motto' of the Vedant.

REPLY : No, It is not According to Acharya Shankar only such detached Samnaysis who; having lost their faith in body etc. as well as life and experiences of pleasures and pains etc. due to effect of accomplishment of fourfold means. (i.e. knowledge of Texts & Scriptures, Action, Devotion and Astangyog or Science of conjunction with God having eight parts); and sur-

passing the four stages of life (i.e. celibate, house holder, hermit and renouncer)have attained extremely adorable stage of 'Paramhans' are entitled for great Motto of the Vedant i.e. knowledge of the Supreme Reality non else. Out of Four types of Samnyasis- Bahudak, Kutichak, Hams and Paramhans-later is superior than former successively (Comm. On Svet. Up.6/21 & On Isha.Up./8)

OBJECTION: It means each and every Paramhamsas are 'Manishi'?

REPLY: No each and every Paramhans can not be regarded as 'Manishi' only on account of being initiated by Great Motto. After such initiation by virtue of his Subsequent thinking, profound and repeated meditation, reverence, constant practices and consideration on Supreme Self he becomes Kavi. i.e. Omniseer; then Kavishwar i.e. He who is never Shaken from omniseership or knowledge and establishment in His own self, unlike ordinary Omniseer who slips away from Omniseership on account of obstacles. Ultimately on attaining perfection he becomes 'Manishi', Thus paramhamsas are of four type i.e. Ordinary Paramhams who has only obtained Mahavakya, Kavi-Paramhams, Kavish-Paramhams and Manishi Paramhams.

OBJECTION : Is there any precedent to this effect?

REPLY : Yes Now let us take an example of Svetashwatar Rishi, on the basis of Acharya Shankar's Commentary on Svet Up Ch:6/verse 21. After renouncing the world he observed austerity as also concentration of mind and organs. Whereafter he heard the traditional description of the supreme reality as it was, from the mouth of his spiritual Master i.e. obtained initiation of 'Great Motto' of the Vedant , Subsequent to that by thinking , profound and repeated meditation, reverence, constant practice and consideration for knowledge of the Supreme Self; as well as by the pleasure of the almighty he realised that ' I am Supreme Self' thus he became Kavi. Ultimately after making his realisation steadfast Rishi Shwetasvatar became Kavishwar Paramhans whereafter he gave instruction of Great Motto of the Vedant to

the Paramamhamsas, which means he had also obtained instructions of Great Motto of the vedant after becoming ordinary Paramhams. Above example shows three developmental stages of the Paramhamsa. When a Kavishawar Paramhamsa acquires a Seat of Jagdguru of different Ages then he is termed as 'Manishi' Kurm Puran also says there are three types of renouncers. I 'Jnan Samnyasi'-Who is always absorbed in His Own Self, 2. 'Ved Samnyasi'-Who always Studies Ved, and 3. 'Karm Samnyasi'- Who constantly thinks Supreme Self. Among these three types of renouncers 'Jnan Samnyasi' is most superior (ibid. Uparivibhag/ch: 28/verse 5 to 9).

OBJECTION: From which stage of life one can renounce?

REPLY : Quoting Narad Parivrajakopanished 3/77 Acharya Shankar says; After finishing the student life he should be a householder, from that he should pass on to the life of hermit in the forest, and then he should become the renouncer, Or he may do otherwise.

He should renounce the world from the student's life itself, or from the householder's life, or from the hermit's life (Comm. On Bri.Up. 4/5/15).

नजातु मठमुच्छिन्द्यादधिकारिण्युपस्थिते ।
विघ्नानामपि बाहुल्यादेष धर्मः सनातनः ॥50॥

Inspite of being manifoldness of impediment Acharya should never extirpate the monastery, this is eternal law. {50}

COMMENTARY

Here ADHIKARIN means duly installed or consecrated Acharya of the Monastery. In verse 52 consecrated {ABHISHIKT} Acharya and in verse 57 duly installed {Kritadhikara}Acharya terms have been used for the Shankaracharyas. Dictionary Meaning of the word 'Adhikarin' is possessing authority; a Superintendent, governor; an official (Monier's Dict. Page 20).Vide this verse Acharya Shankar has restrained Seating Shankaracharyas from destroying their respective monasteries , by implication it means that if any Seating Shankaracharya attempts to cause distructions of his monas-

tery then it is bounden duty of the other three seating Shankarachayras of three respective monasteries to save the said monastery from being extirpated by all means and efforts in addition to cause removal of the said Shankarachary who intends to do so.

अस्मत्पीठसमारूढः परिव्राडुक्तलक्षणः ।
अहमेवेति विज्ञेयो यस्य देव इति श्रुतेः* ॥51॥

Excellent renouncer endowed with aforesaid Supreme knowledge ascended on my Seat should be fully known as 'He is I' i.e. Shankar (in this respect)' Yasya Dev' Shruit is testimony. {51}

COMMENTARY

Here Acharya Shankar has given testimony of the Revelation which says; 'Who has as much steadfast faith and unartificial devotion in the Spiritual master as in selfuminous Supreme Lord, only that great soul can realise the substance of the aforesaid instructions' (Svet. Up./6/23). After quoting this verse of Svetashvatar Upanishad in his Commentary on Vis. Sah. Acharya says thus it is also proved by the hymn of Svet. Up. That one should have excellent Supreme devotion in the Supreme Self (Sri Hari) and in the Spiritual Master (ibid Comm. On verse14 / Name 1). Hence, there is command of Acharya Shankar that each of the four Acharyas ascended on his aforesaid four seats respectively must be known as 'Acharya Shankar himself' i.e. an incarnation of Acharya Shankar. In this verse as also in other verses of this Great Commandment the 'word' Parivrad' means Paramhams Parivajak i.e. excellent renouncer who excels all four stages of life, because only such types of renouncers are entitled for being initiated with 'Great Motto.' Above meaning gets support from the **COMMENTARY** of Acharya Shankar (His Comm. On Svet. Up./6/21).

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* Variation of the text श्रुतिः ।

एक एवाविषेच्यः स्यादन्ते लक्षणसम्मतः* ।
तत्तत्पीठे क्रमेणैव न बहु युज्यते क्वचित् ॥52॥

At last according to Supreme knowledge one should be consecrated on concern peeth in succession, on no occasion more than one should be appointed. {52}

COMMENTARY

In the aforesaid verse it has been said that at the end of his rule, outgoing Shankaracharya should install new Shankarachayra by way of consecration on concern seat. In 'Vimarhs' written by 73rd Shankaracharya of Shardamath-Dwaraka in the year 1896 A.D., on page 25 to 28 an authoritative reproduction of 9th century's list of the Acharya alongwith chronology of Acharya Shankar's life has been published wherein, it has been mentioned that on 3 respective dates each of the Ist set of four Acharyas were consecrated on respective seats. Similar fact has been recorded in the Copper Plate of king Sudhanva. Dated back 475 B.C. Apart from this in the 8th Century's narrative which has been reproduced in the book 'Shankaracharya Charitram' on page 10 & 11 written by Pandit Venkatachal Sharma of Mysore in the year 1914 also supports the facts of handing over the power of the aforesaid Four Monasteries to ist set of four Acharyas respectively by Acharya Shankar himself by way of Consecration.

OBJECTION: It appears from the tradition established by Acharya Shankar that in normal course a Shankaracharya can be appointed only by the outgoing Shankaracharya by consecrating him on the concern seat.

REPLY :Correct.

OBJECTION: But according to Indian succession Act by way of executing a will one can appoint his successor.

REPLY: In case of aforesaid Four Monasteries of Acharya Shankar successor cannot be appointed by way of mere executing a will, because those monastaries are brother monasteries

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* Variation of the text सम्मितः ।

established by a single person i.e. Acharya Shankar under single instrument i.e. 'Mathamnay Setu or Mahanushasanam' and in this Commandement it has been clearly laid down that Ist set of four Shankaracharyas were appointed by Acharya Shankar himself. In this commandment Acharya Shankar has commanded that descending successors shall be appointed by consecrating him on concern seat by the out going Shankaracharya at the end of his rule (verse 52 supra) and said tradition is duly being followed till date.

OBJECTION: If any Shankaracharya dies without appointing his successor by way of consecration then what will happen.

REPLY : Since all four Monasteries have been established by a single person vide single Great commandment, verse 47 Supra authorises even a single Shankaracharya to hold power of all four seats to avoid their extinction as also verse 49 Supra of this Great commandment authorises Shankaracharyas of other three monasteries to remove the person who has ascended on any one of the aforesaid seats without having prescribed qualifications. Thus it is beyond doubt that in that event concern monastery for all practical purposes shall be deemed to be in the joint custody of other three Shankaracharyas for discharging their obligation to appoint new Shankaracharya out of the natural successors of the deceased Shankaracharya. Otherwise without Acharya such monasteries shall be deemed to be extirpated which is strictly prohibited vide verse 50 supra.

OBJECTION: If none of the successors of the deceased Shankaracharya is found having prescribed qualifications then what will happen.?

REPLY: In that event it will be obligatory on part of other three Shankaracharyas to select a worthy renouncer having requisite qulifications unanimously and consecrate him on the concern seat.

OBJECTION: If a Shankaracharya dies after executing a will infavour of a person or persons by giving order of succes-

sion then what will happen.?

REPLY: This Great commandment which is an exhaustive code for the purpose of governance of the aforesaid four Monasteries, doesn't prescribe succession by way of execution of a will. But if in a will a Seating Shankaracharya of anyone of the other three seats is becqueathed with the concern seat or appointed as executor of such will or conferred power upon him to appoint any one of his choice as a successor of the testator by way of consecration then the said will shall come within the purview of law of succession as laid down by Acharya Shankar. Verse 47 Supra of this great command says that in extreme exigency single Shankaracharya can hold power of the all Four Seats as also verse 50 prohibits wiping out of any Monastery. If by will power is conferred upon any one of the Shankaracharyas then he may hold seat as Shankaracharya in charge of the concern seat and as soon as possible he should appoint permanent Shankaracharya by way of consecration, but if he himself gets consecrated on that seat also as a permanent Shankaracharya. by any other existing Shankaracharya of the rest of the two seats of Acharya Shankar then he will hold power of both seats as full fledged permanent Shankaracharya of those seats. Provisions of such will or wills which are ultra vires to any provisions of this Great commandment shall be deemed to be abinitio null and void. Furthermore if a will without naming any Shankarachraya as executor but only mentioning the name of the testator's successor is executed then it shall be invalid but the named legatee shall be entitled to be considered for the office as preferential successor by the other three Shankaracharyas subject to his having prescribed qualifications, unless such nominee is consecrated by anyone of the three seating Shankaracharyas he can not ascend on concern seat. Will, giving order of successions is completely void as it creates new mechanism of succession which can in no circumstances be validated vis a vis provisions laid down in this Great commandment. It is concluded that mere on the basis of a will no one can ascend on any Seat unless his

successorship is recognised by a Seating Shankaracharya by way of consecrating him on concern seat.

सुधन्वनः समौत्सुक्यनिवृत्यै धर्म-हेतवे ।
देवराजोपचारांश्च यथावदनुपालयेत् ॥53॥

For Dharma and Perdition of Sudhanva's exertions (Acharya) should maintain figurative applications of the Sovereign of Gods, as they are. {53}

COMMENTARY

Once upon a time for the sake of sage Upamanyu Lord Shankar incarnated in the form of Devaraj i.e. sovereign of Gods (Shiv. Pu/Shatrudrasamhita/Ch: 32/ Page 314 & 315; Mah/Anu./ Ch. 14/ 288) From this verse it appears that king Sudhanva prayed that being sovereign Lords of the Dharma the Acharyas of respective four seats of Acharya Shankar-who was himself an incarnation of Lord Shankar and had Commanded that his successors should also be regarded like 'Him' should maintain all figurative applications of the Lord of Gods i.e. Sureshwar for the purpose of maintaining their respective majesty and dignity as Sovereign lords of the Dharma i.e. Dharm Samrat, which was accepted by Acharya Shankar and this direction was given. This direction is mandatory in nature as such Shankaracharyas of the aforesaid four seats of Acharya Shankar being emperors of the Dharma are required to maintain all figurative applications of Emperor of the Gods i.e. ensign of royal power such as crown, sovereign's umbrella, chowrie throne etc.

केवलं धर्ममुद्दिश्य विभवो* ब्रह्मचेतसाम् ।
विहितश्चोपकाराय पद्मपत्रनयं व्रजेत् ॥54॥

This Majesty has been bestowed upon reigning omniscient only for the purpose of Dharma and (they should) act like lotus leaf in water for the purpose of benevolence. {54}

COMMENTARY

Renouncers are not entitled to keep any Wealth according to the Texts and Scriptures but for Shankaracharyas of four seats,

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* Variation of the text बाह्यचेतसाम् ।

Acharya Shankar has made this specific command to have wealth and majesty for the protection and propagation of the Eternal Dharam according to the Texts and Scriptures, it has been further provided that Acharyas should not use said wealth and majesty for their own pleasures and behave with the same as lotus leaf in water. Conferring majesty upon the Acharyas of the Four seats by Acharya Shankar vide this verse leaves on doubt that those Acharyas have been conferred with the title of 'Emperor of the Dharma'.

सुधन्वा हिमहाराजस्तथान्ये* च नरेश्वराः ।
धर्मपारंपरीमेतां पालयन्तु निरन्तरम् ॥55॥

Sovereign king Sudhanva and other kings should forever observe this tradition of Dharma. {55}

COMMENTARY

Till date this tradition of Dharma has not been interfered with by any Government since its very inception. In modern days also democratic Government of Bharat has not interfered with the functioning of the traditional monasteries and for their smooth functioning the said government has granted those monasteries fundamental rights by virtue of Article 25 to 30 of the constitution of Bharat. Any enactment which infringes aforesaid fundamental rights is null and void and is likely to be struck down by the concern High Court or Supreme Court of Bharat under Article 226 or 32 of the constitution of Bharat respectively.

चार्तुवर्ण्यं यथायोग्यं वाङ्मनः कायकर्मभिः ।
गुरोः पीठं समर्चेत विभागानुक्रमेण वै ॥56॥

People of four Varnas should undoubtedly duly worship their Gurupeeth i.e. Seat of Acharya Shankar according to apportionment {56}

COMMENTARY

Vide this verse Four seated Shankaracharyas have been made Spiritual Masters of the Spiritual Masters.

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* Variation of the text तदन्ये ।

धरामालम्ब्य राजानः प्रजाभ्यः करभागिनः।
कृताधिकारा आचार्या धर्मतस्तद्वदेव हि ॥57॥

As for the sake of land kings are entitled for tax from the people, similarly for the sake of Dharma the Acharyas, who have been duly installed and conferred with power in accordance with prescribed law are entitled for the same. {57}

COMMENTARY

According to Opte's Samskrit-Hindi dictionary, Page 296 in column 2 Words 'Kritabhisek' means one who have been duly conferred with power in accordance with prescribed law. In this verse the word 'Kritadhikara' also has same meaning because prescribed law is that power should be conferred upon the concern Acharya by way of consecration as such 'Krit Abhisek' and 'Krit adhikar' have same meaning. Vide this verse like the sovereign kings Acharyas of the aforesaid four seats have also been authorised to collect Tax from the people residing within their own respective empires of Dharm which also make it crystal clear that only four Shankaracharyas of the four respective seats of Acharya Shankar are emperor of the Dharm non else. 'Tax' means a sum of money demanded by a government for its support or for specific facilities or services (webster's Dict. Page 1947) Here Four Lords of the Dharm have been conferred with power to demand a sum of money for their support as well as for the purpose of protecting the Dharama.

धर्मो मूलं मनुष्याणां स चाचार्यावलम्बनः ।
तस्मादाचार्यसुमणेः शासनं सर्वतोऽधिकम् ॥58॥

Foundation of Human-beings is Dharma and it depends on Acharya therefore rule of excellent Self luminous i.e. Acharya, the follower of Acharya Shankar or Shankaracharya is above all. {58}

COMMENTARY

In this couplet the word 'Sumani' requires our consideration. Mani and Sumani are two Acharyas of the God Moon who were once upon a time given to the skand i.e. the son and an incarnation of Lord Shiva. (Mahabharat/Vanparava/213-221)

Lord Shiv's one name is Skand (Shiv. Pu./Kotirudra Samhita/ Ch: 35-36 /Name 451/as also page 774 of Monier's Dict.) Skand means righteous path as also one who flows as Amrit or who dries everything as air (Acharya Shankar's comm. On Vis.Sah/ verse 49/Name 327 & 328). 'Sumani' means well disposed (Monier's Dict. Page 1231) i.e. duly installed, Word 'Su' means excellent (Page 1219, SL. No. 5 column 3 of Monier's Dict) as such 'Acharya Sumani' means spiritual master of excellent righteous path. 'Su' means excellent and 'Mani' means selfluminous as such 'Sumani' may also mean Excellent Selfluminous i.e. 'Dyutidhar' which is one of the thousand names of Lord Shankar (Shiv. Pu/Kotirudra Samhita/Ch: 35-36/Shiv. Sah. verse 106 name 810/Page 369). 'Mani Bhushit' and 'Vichitramani Murdhya' are also name of Lord Shiv (Maha/Anu/Ch: 14/303). Thus here 'Acharya Sumani' means Acharya Shankar.

This meaning seems more appropriate because 'Sumani' means follower of Lord Shankar as such 'Acharya Sumani' can be easily translated as 'Acharya who is follower of Shankar i.e. four Shankracharyas.

तस्मात् सर्वप्रयत्नेन शासनं सर्वसम्मतम् ।
आचार्यस्य विशेषेण ह्यौदार्यभरभागिनः ॥59॥

Therefore with all efforts and exhilaration Rule of the Acharya blessed with magnanimity should be obeyed specifically. {59}

COMMENTARY

Here Acharya means ascender of Acharya Shankar's Seat i.e. Shankaracharya.

आचार्याक्षिप्त दण्डास्तु कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥60॥

Human beings after committing sins become pure on suffering the punishment awarded by the Acharya and attain heaven like virtuous men. {60}

COMMENTARY

In this verse also 'Acharya' means Shankaracharya.

इत्येवं मनुरप्याह गौतमोऽपि विशेषतः ।
विशिष्टशिष्टाचारोऽपि मूलादेव प्रसिद्ध्यति ॥61॥

It has been told by Manu as also by Gautam Specifically that conduct of the Excellent personality whose conducts are commanding in nature, is also known as Dharma like its Source i.e. Vedas. {61}

COMMENTARY

One who excels everything is called VISHIST (Comm. On Vis. Sa./Verse 40/Name 249), Acharya Shankar's desciple Padmpadachary, first Shankarachary of the Goverdhan math Puri says- 'Commentator Lord Shankar is foremost in maintaining commanding conduct '(S.J.S.M. Vim. Page 33)'Shistam' means commandments. So who commands everything is 'Shistkrit' (Comm. On Vis. Sah./verse 40/ Name 25). Here 'Vishistashistachar' means excellent personality whose conducts are commanding in nature. Vide this couplet Acharya Shankar by implication says that law established by him through his practice and conduct as being of a Excellent Shist is like the laws, practices contained in Vedas. He refers authorities of Gautam and Manu to that effect.

Gautam and Manu says: The Ved is source of law so also the tradition and practice of the excellent preceptors. If authorities of equal force are conflicting either may be followed at pleasure (Gautam Dh.Su.1/1, 2&4; Manusmriti 2/6).

Vashistha Says: The Sacred law has been settled by the reveal texts and by the tradition on failure of those two, the practice of the shistas i.e. distinguished precreptors is authority (Vas. Dh.Su.1/4&5).

Baudhayan Says: The sacred law is taught in each veda. The sacred law taught in the tradition (Smriti) stands second. The practice of the Shistas stands thrid. (Bau. Dh. Su/1/1/1 to 3).

OBJECTION: Who are the Shistas?

REPLY : He whose heart is free from desire is called a

Shishta (Vas. Dh. Su./1/6)According to Baudhyan-Shistas, Foresooth are those who are free from envy, free from pride, contented with a store of grain sufficient for ten days, free from covetousness and free from hypocrisy, arrogance, great perplexity, and anger as also who in accordance with the sacred law, have studied the veda together with its appendages, know how to draw inferences from that and are able to adduce proofs perceptible by the senses from the revealed texts. (Bau.Dh.Su./1/1/5&6).

OBJECTION : Since Shankaracharyas possess wealth they cannot be regarded as 'Shista'?

REPLY: Really aforesaid Four Shankaracharyas keep no wealth for themselves. They hold wealth as endowment for the purpose of protection and propagation of Dharma which is crystal clear from verse 54 Supra wherein it has been commanded that Acharyas should utilise wealth only for the purpose of the Dharma not for their own pleasures or purposes; as such in practical sense they are wealthless, for that reasons here they have been termed as 'Vishist Shista' i.e. excellent distinguished foresooth or preceptor.

OBJECTION: It means any person of any Stages of life may be Shist subject to acquisition of aforesaid quality.

REPLY: No, here Shist is meant for Excellent renouncer as Acharya Shankar says Shist means 'Jnani' i.e. knower of the Self (Comm. On Vis. Sah. verse 47/Name 310). It has already been established that only Such renouncer who excels everything and makes his Realisation Stead fast can be knower of the Self non else.

तानाचार्योपदेशांश्च राजदण्डांश्च पालयेत् ।
तस्मादाचार्यराजानावनवद्यौ न निन्दयेत् ॥62॥

Therefore instructions of the Acharya and Punishment awarded by the king should be complied with, people should bowdown before the Acharya as well as king and should not disdain them. {62}

धर्मस्य पद्धतिर्ह्येषा जगतः स्थितिहेतवे ।
सर्ववर्णाश्रमाणां हि यथाशास्त्रं विधीयते ॥63॥

This path of Dharma has been injuncted according to Scriptures for the protection of world and all Varnasharams. {63}

कृते विश्वगुरुर्ब्रह्मा त्रेतायामृषिसत्तमः ।
द्वापरे व्यास एव स्यात् कलावत्र भवाम्यहम् ॥64॥

In the Satyayug Brahma, Tretayug Rishi Sattam and Dwaperyug Vyas were Spiritual Master of the world, here in Kali. 'I am'. {64}

COMMENTARY

True purport of this verse is known when it is read with verse 51 Supra, which says that true successor of Acharya Shankar shall be termed as 'Shankar'. Thus till the end of Kali Era the post of Jagadguru shall be hold by Acharya Shankar through his incarnations. This was the case also with Brahma, Vashishtha and Vyas respectively.

OBJECTION: But from scriptures it appears that there was only one Vashisth in Tretayug.

REPLY: No. there were several Vashistha. In Treta Yug First Jagadguru was a Vashistha named ascetic, whereafter his successors also held his seat in his name like Shankaracharyas of this age, Name of the some Vashisthas are noted down as Follows:

1. Vashisth: a Vyas who was a desciple of Dharm Narayan, an incarnation of Lord Shiva.
2. Vashistha Devaraj: who was contemporary of Trayyarun, Trishanku and Harischandra, the Kings of Ayodhya.
3. Vashishtha Apav: who was contemporary of Kartvirya Arjuna i.e. Sahasrarjun, the king of Mahishmati.
4. Vashishtha Atharvanidhi (Ist), who was contemporary of Bahu, the king of Ayodhya.
5. Vashishtha Shresthabhaj, who was contemporary of Kalmashpad i.e. Mitrasah saudas, the king of Ayodhaya.
6. Vashishtha Atharvnidhi (2nd), who was contemporary

of Dilip Khatwang, the King of Ayodhya.

7. Vashishtha, who was contemporary of Dasarath and Ram, the kings of Ayodhya.
8. Vashishtha Maitra-Varun, who was contemporary of Paijvan Sudas, the king of Panchal.
9. Vashishtha Shakti, who was the son of Vashishtha Maitra Varun.
10. Vashishtha Suvarchas, who was contemporary of Samvaran, the king of Hastinapur.
11. Vashishtha, who was contemporary of Muchkund, the king of Ayodhya.
12. Vashishtha, who was contemporary of Hastin, the king of Ayodhya.
13. Vashishtha , who is considered as the writer of Vashishtha Smriti.
14. Vashishtha Indrapramati.
15. Vashishtha Kundin.
16. Vashishtha Parasar.
17. Vashishtha Sudyumn.
18. Vashishtha Vasumat.

    * No 14 t0 18 - They are hymn-seer sages

19. Vashishtha Chakitaneva, who was disciple of Sthirak Gargya.
20. Vashishtha Vaidav, who was son of vid and had composed 'Vashishtha Sam'.
21. Vashishtha Urja who was one of the seven-sages.
22. Vashishtha Vrishgan.
23. Vashishtha Manyu.
24. Vashishtha Upamanya.
25. Vashishtha Vyaghrapad.
26. Vashishtha Karnashutra.
27. Vashishtha Mridik.
28. Vashishtha Vasukra.

29. Vashishtha Yanjnavalkya.

30. Vashishtha Jatukarna.

* No 22 t0 30 - They are the sages of Rik. 9/97/1 to 30

In addition to aforesaid Vashishthas several other Vashishthas have also been recorded by Maha Mohopdhyay Siddheshwar Shastri Chitrav in his book Prachin Charitra Kosh at page 804 to 811. Names of atleast 28 Vyasas have also been recorded in Vishnupuran etc.

OBJECTION : Why there are four titles for four different Eras.?

REPLY: Brahma, Vashishtha and Vyas are also names of Lord Shankar (Shiv.Pu./Koti Rudra Samshitra/Ch: 35-36/50th, 498th & 982nd Names) by implication which means that in past three different Eras founder Jugadgurus were of aforesaid three names respectively and till the end of concern Eras their disciples held the seat in their respective names like the Shankaracharyas of this kali Era.

OBJECTION:But Krishna Dwaipayan Vyas is regarded as incarnation of Lord Vishnu (Bhag.Gita 10/37; Madhaviya Shankar Digvijaya/Ch: 7/Verse 11) then how he can be construed as incarnation of Lord Shiva.

REPLY: Kindly take notice of Bhag. Gita 10/23 wherein Lord Krishna himself has stated :' Among the Rudras I am Shankar' . Aja. Ekpada, Ahirbudhanya, Pinaki, Aparajit, Trayambak, Maheshwar, Vrishakapi, Sambhu, Hrana and Ishwar are the names of Rudras. Different Puranas give different lists of eleven names. Furthermore in Shiv Sahasranam 838th name of Lord Shiv is given as Vishnu and in Vishnu Sahasranam 600th name of Lord Vishnu is given Shiv. In Kurma Puran/part 2/Ch: 11/verse 137 Krishna Dwaipayan Vyas has been termed as 'Maheshwar' and 'Hrishikesh' which expressions are generally used for Lord Shiv and Vishnu respectively. Vishnu Puran also says- That one Bhagwan Janardan's Brahma, Vishnu and Shiv are three different names ' (ibid 1/2/66). He is both Brahma and Shiva , says Kavalyopanished (ibid 1/8). In the light of this state-

ment there is no difference betweent Shiva and Vishnu, it is Vishnu himself that is exalted by praise and worship of Shiva, says Acharya Shankar (Comm. On Vis.Sah./verse 17/Name 270).

OBJECTION: Whether Jagadguru, Samrat, Sarveshwar, Satpathachar, Atmajyoti, Varnashram guru are prescribed title for Shankaracharyas by scriptures.

REPLY: Yes, because these are titles meant for Lord Shiva whose incarnation was Acharya Shankar. In Shiva Sahsranam aforesaid names have been enumerated on serial No. 289th, 522nd, 306th, 495th, 528th and 221st on the basis of which authority in addition to other authorities these titles are being used by the Shankaracharyas since very inception.

मठाश्चत्वार आचार्याचत्वारश्चधुरन्धराः ।
सम्प्रदायाश्च चत्वार एषा धर्मव्यवस्थितिः ॥65॥

Distinction of Four Monasteries and Four yoked Acharyas as well as Four denominations, is desired Dharma. {65}

RESIDUARY -SHRUTI RECEPTACLES INTRODUCTION

In the very beginning Acharya says these Shruti receptacles are in experiential, form it means these receptacles have no physical existance.

Actually these are meant for the persons who are unqualified for renouncement.

Upanishadas say inspite of being dispassioned-impotent, Vile, womaniser, deaf, fool, dumb, hypocrite, Chakri i.e. leftist who performs circular worship alongwith women in lonely places at night, Lingi i.e. bearer of distinguished mark of a sect of his body, Leporous, Vaikhanas i.e. Person performing penance for wealth, outcaste Brahmin, Salaried teacher, Person having leucoma i.e. leucoderma, devoid of fire oblation, atheist, offspring of a deviated renouncer, person having deformed nail, person having two little teeth grown over the two front teeth, drunkard, great vicious person, Child, blemished and sinner are not entitled for renouncing. If they have become renouncer they are not entitled for 'Great Motto' so also the persons who are twice or

thrice renouncer i.e. revolving renouncer and precluded from pious observance, sacrifice, austerity, charity, oblation to fire, self study of Scriptures as well as fallen from truth and purity (Nar. Par. Up 3/1 to 3 : Samn Up. 2/3- to 5)

At the same time upanishads make provision of 'Desirous renouncement' for all those who are otherwise disqualified for renouncement (Nar. Pari. Up. 3/2 &3 : Samn. Up. 2/6), furthermore Narad Parivrajak upanishad says Desirous period means time of impending death (ibid.3/4). Jabalopanishad says, if he is desirous he should renounce by mind and Speech (ibid/5)

Therefore here Acharya Shankar has laid down three types of desirous renouncement for the purpose of salvation of those persons who are otherwise not entitled for procedural renouncement.

अथोर्ध्वं शेषा आम्नाया*स्ते विज्ञानैक विग्रहाः
पञ्चमस्तूर्ध्व आम्नायः सुमेरुमठ उच्यते ।
सम्प्रदायोऽस्य काशी स्यात् सत्यज्ञानाभिधे पदे ॥ 66॥

Sublime residuary Shruti-receptacles are in experiential Form.

Fifth sublime shrutireceptacle is called' Sumeru Math'. Its denomination is Kashi, Truth and knowledge are expressible titles {66}

COMMENTARY

'Sumeru' means excellent (Monier's Dict. Page 1231. Since Supreme Self excels everything he is ecellent (Comm. On Vis. Sah. verse 40/Name 249). 'VIJANAM' means Anubhav i.e. experience (Comm. On Bhag Gita 9/1) and ABHIDHEYA means to be expressed (Monier's Dict. Page 63). Acharya Shankar says 'Kashyam Kashyate Kashi Kashi Sarva Prakashika yen vidita kashi Ten Prapta Hi Kashika' literlly means one who luminate the Sun is Kashi it is Omniluminator who knows this Kashi i.e. Supreme Self that person becomes Self luminous (Sri Guru. Pu/Vol-1/page 76) Kashi means the Sun (Monier's Dict.

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* Variation of the text शेषाम्नायाः ।

Page 280).

कैलासः क्षेत्रमित्युक्तं देवताऽस्य निरञ्जनः ।
देवी माया तथाचार्य ईश्वरोऽस्य प्रकीर्तितः ॥67॥

Realm is told Kailash. Its God is Niranjan, Goddess is Maya and Acharya is known as Isvar. {67}

COMMENTARY

Maya is power of the Supreme Self which deludes all being (Comm. Bhag. Gita 9/1). Isvar means who rules over all things i.e. Narayan (ibid 18/61). According to 'Kashi Kedar Mahatmya' which is an appendage to Brahm Vaivart Puran 'Kailash' is a world of lord Shiv which is beyond the worlds of Lord Brahma and Lord Vishnu (SriGuru. Pu/Vol.1/page 59 & 60)

तीर्थं तु मानसं प्रोक्तं ब्रह्मतत्त्वावगाहि तत्* ।
तत्र संयोगमात्रेण** संन्यासं समुपाश्रयेत् ॥68॥

Mind is told as sacred stream where one should be absorbed in Supreme Reality. There, only with conjunction, renouncement should be resorted. {68}

COMMENTARY

Mind means thinking power. Mind can not think about Supreme Self unless enlightened with the luminous Self (Comm. On Keno.Up. 1/1/5).

सूक्ष्मवेदस्य वक्ता च तत्र धर्मं समाचरेत् ।
षष्ठ स्वात्माख्य आम्नायः परमात्मा मठो महान् ॥69॥

Subtle is bestower of the knowledge and there Dharm should be followed, Sixth His Ownself is shruti-receptacle and Supreme Self is great Monastery. {69}

COMMENTARY

"Sukshm' means One who is subtle because He is without any gross cause like sound etc. The causes of the grossness of the succeeding elements from 'Akas' downwards is sound and the other objects. The Lord is without these. He is very subtle

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* Variation of the text तम् । ** Variation of the text मार्गेण ।

and entered into every thing (Comm. Vis. Sah.verse 62/Name 457). Ved means one who bestows 'Jnan' (knowledge) on 'Jivas' (ibid verse 27 Name/127). 'Jiva' means one who as the Kshetrajna or knower of the field or the body is associated with the Pranas (ibid verse 68/Name 513)

सत्त्वातोषः सम्प्रदायः पदं योगमनुस्मरेत् ।
नभः सरोवरं क्षेत्रं परहंसोऽस्य देवता ॥70॥

Quality -Satisfaction is denomination and knowledge is remembered as title. Realm is Ocean of sky and Supreme Self is God. {70}

COMMENTARY

Satva means quality (Comm. Bhag.Gita.10/36) Tosh means Satisfaction (Monier's Dict.456) and 'Yog' means knowledge (Comm. On Vis. Sah.verse 104/Name 849). 'Nabhah Sarovar' means Ocean of sky as (in Bhagwad Gita 10/24)Lord Krishna says 'Saras asmi Sagarh' -of water receptacles (Saras) I am the Ocean. 'Hams' means one who removes the fear of the world from those who practise the sense of identity with him or it may means one who moves in every body (ibid. Ver 34/Name 191)

Since He excels every things he is Paramhams i.e. Supreme Self.

देवी स्यान्मानसी माया आचार्यश्चेतनाह्वयः ।
त्रिपुटीतीर्थमुत्कृष्टं सर्वपुण्यप्रदायकम् ॥71॥

Goddess is Manasi Maya, Acharya is Chetan, Sacred Stream is excellent Triputi which bestows all merits. {71}

COMMENTARY

'Manasi Maya' means immutable power of the Supreme Self, 'Chetan' means consciousness and 'Triputi' means Medula Plexus or Ajna Chakra i.e. confluence of three pulses Eda, pingala and sushumna.

भव-पाशविनाशाय संन्यासं तत्र चाश्रयेत् ।
वेदान्तवाक्यवक्ता च तत्र धर्म समाचरेत् ॥72॥

There, for the destruction of worldly Shackles renouncement should be resorted. Sentence of the Vedant is Speaker and

there Dharm should be followed. {72}

सप्तमो निष्कलाम्नायः सहस्रार्कद्युतिर्मठः ।
सम्प्रदायोऽस्य सच्छिष्यः श्रीगुरोः पादुके पदे ॥73॥

Seventh Shruti receptacle is Nishkal and Sahasrarkdyuti is monastery. Its donomination is Satshisya and titles are Padukas of Shree Guru. {73}

COMMENTARY

'Nishkal' means drive out i.e. detachment from wordly attachment. 'Sahasrakdyuti' means one with Shine of innumerable rays. The Bhag. Gita 11/12 says if innumerable Suns shine in they sky their light will be equal to His brilliance (Comm. On Vis. Sa. verse 102/Name 826) as such it can be summed up as Brillient self. 'Sree guru' means Master of Sree i.e. Supreme Cosmic power. 'Satshishya' means True disciple.'Paduka' means impression of the feet of a god (Monier's Dict. Page 618). Self illumine and detachment are the impresson of the feet of Supreme Self. True purport of this verse is that one withdrawing his all wordly desires should concentrate on Brilliant Self for being self illumined. Dyutidhar also means one who has the radiance of knowledge (Vis.Sa. verse 43/Name 275) as such Sahasrarkdyuti means one who possesses unlimited knowledge i.e. Supreme knowledge.

तत्रानुभूतिः क्षेत्रं स्याद् विश्वरूपोऽस्य देवता ।
देवी चिच्छक्तिनाम्नी हि आचार्यः सद्गुरुः स्मृतः ॥74॥

There realisation is realm. Vishwaroop is God, Goddess name is Chitshakti and Acharya is remembered Sadguru. {74}

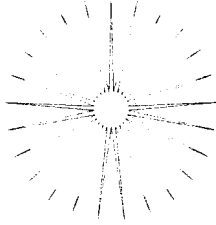
COMMENTARY

'Chitshakti' means power of discriminating wisdom. 'Vishwaroop' means Supreme Self. 'Sadguru' means Master of Righteous Path i.e. Self.

सच्छास्त्रश्रवणं तीर्थं जरामृत्युविनाशकम् ।
पूर्णनन्दप्रसादेन संन्यासं तत्र चाश्रयेत् ॥75॥

Hearing of the Sacred Scriptures is sacred Stream which is destroyer of descripitude (advance age) and death. By the plea-

COMMENTARY

Suprme bliss means Supreme Self i.e. Par Brahm. 'Tirtha' means Vidya. There are fourteen Vidyas sanctioned by the Veda as also there are Vidyas out side the pale of Veda. 'Bhagwan' is source of aforesaid Vidyas that is why he is called Tirthakar. (Comm. On Vis. Sah.verse 87/Name 691)

APPENDIX-1

THE LIST OF BOOKS & ABBEVIATIONS UTILISED IN THIS WORK

01 A Sanskrit - English Dictionary of Monier Williams Published by Motilal Banarasidas Publishers Pvt. Ltd., Delhi. — Monier's Dict.

02 Aitereya Umpanishad, Shankar Bhasya, Published by Gitapress Gorakhpur — Ait up

03 AitereyaUpanishad, Sankar's COMMENTARY Published by Adwait Ashram, Calcutta. — Ait up.

04. All India Reporter. Published by All India Reporter Ltd. Nagpur. — AIR.

05. Amit Kal Rekha-Arvachin Mat Khandan, Written by Sri Parmeshwar Nath Mishra.

07 Atharv Ved Published by Swadhyay Mandal Paradi. — Ath.V.

08. Atharv Ved. Published by Sarvdesik Arya Pratindhi Sabha. — do

09. Baudhayan Dharma Sutra Published by Motilal Banarasi Das Publishers Pvt. Ltd., Delhi, in Volume 14 of the 'Sacred Books of the East' Edited by Maxmuller. — Bau. Dh. Su.

10. Bharatvarshiya Prachin Charitra Kosh, Published by Vinayak Siddheshwar Shastri Chitrav. — Pra. ch. Kosh

11. Brihadarankak Upanishad, Shanker Bhasya, Published by Gita Press Gorakhpur. — Bri. Up.

12. Brihadaranyak Upanishad, Shanker's COMMENTARY, Published by Adwait Ashram, Calcutta. — do

13. Chhandogya Upanishad, Shanker Bhasya, Published by Gita Press Gorakhpur. — Ch. Up.
14. Chhandogya Upanishad, Shanker's COMMENTARY. Published by Sri Ram Krishna Math, Mylapore, Madras — do
15. Constitution of India, Published by Govt. of India, 1999 Edn.
16. Dharma Sastra Ka Itihas, Volume 1 written by Dr. Pandurang Varma Kane, and Published by Utter Pradesh Hindi Samskrit, Lucknow. 1992 Edn. (Hindi)
17. Gautam Dharm Sutra, Published by Motilal Banasrasidas Publishers Pvt. Ltd. Delhi in Volume 2 of 'Sacred Books of the East 'Edited by Maxmullr. — Gau.Dh. Su.
18. Guruvams Kavyam, Composed by Kashi Lakshman Shastri in 1735. — Gu. K.
19. Guruvams Puran, Volume 1 2&3 written by Srimat Dandi Swami Shibodhashram Ji. — Gu. Pu.
20. Isavasya Upanishad, Shaknar Bhasya. Published by Gita press, Gorakhpur. — Isa. Up.
21. Isavasya Upanishad, Shankar's COMMENTARY, Published by Adwait Ashram, Calcutta. — do
22. Jabal Upanishad, published by Motilal Banarashidas Publishers Pvt. Ltd. Delhi. On SL No. 14 in Upanisat Samgrah Part 1, Reprit 1998. — Ja. Up.
23. Kena Upanishad, Shankar Bhasya, published by Gita Press Gorakhpur. — Ke. Up.
24. Kena Upanished, Sankar's COMMENTARY, Published by Adwait Ashram, Culcutta. — do
25. Kumar Sambhavam of Mahakavi Kalidas, Published by Chaukhamba Sur Bharti — Ku. Sam.

Prakashan, Varanasi.

26. Kurma Puran, Published by Gitapress Gorakhpur. — Ku. Pu.
27. Maha Bharat, Vol :VI, published by Gitapress Gorakhpur — Mah.
28. Mandukya Upanishad, Shanker Bhasya Published by Gita press, Gorakhpur. — Man.Up.
29. Mandukya Upanishad, Shanker's COMMENTARY, published by Adwait Ashram, Culcutta. — do
30. Manusmriti Explained & translated by Prof. Surendra Sharma. — Manu. Smr.
31. Mathamnay Mahanushasanam, Edited & Translated in Hindi by Prof. Kameshwar Nath Mishra. — Math. Maha.
32. Mathamnay Mahanushasanam, Edited & Translated in Hindi by Acharya Baldev Upadhyay. — do
33. Mathamnay Setu & Mahanushasanam Edited by Sri Rajgopal Sharma.
34. Mrichha Katikam of Mahakavi Sudrak, Published by Chaukhamba Sur Bhagrati Prakashan, Varanasi. — Mri. Kati.
35. Mundak Upanishad, Shanker Bhasya, Published by Gita press Gorakhpur. — Mun. Up
36. Mundak Upanishad, Sanker's COMMENTARY, published by Adwait Ashram, Calcutta. — do
37. Narad Parivrajak Upanishad, Published by Motilal Banarasidas Publishers Pvt. Ltd. Delhi, On SL No. 45 in Upanishad Sangrah Part I — Nar. Up.
38. Nasadiya Suktam along with Commentaries of H.H. Jagadguru Shankaracharya Nischalanand Saraswati of Govardhan

Math Puri; Acharya Sayan, Swami Hariharanand Karpatri etc. Published by Peeth Parishad Swasti Prakashan Samsthan, Puri.

39. Nighantu & Nirukta, Published by Motilal Banarasidas Publishers Pvt. Ltd. Delhi — Nir.

40. Prasna Upanishad, Shanker Bhasya, Published by Gitapress Gorakhpur. — Pra. Up.

41. Prasna Upanishad, Sankaer's COMMENTARY, Published by Adwait Ashram, Calcutta. — do

42. Raguvansam of Mahakavi Kalidas, Published by Chaukhamba Surbharti Prakashan, Varanasi. — Ragh.

43. Rig Ved, Published by Swadhya Mandal Paradi. — Rig V.

44. Rig Ved, Published by Sarv Desik Arya Pratindhi Sabha. — do

45. Sam Ved, Published by Swadhyay Mandal, Paradi. — Sa.V.

46. Sam Ved Published by Sarvdesik Arya Pratinidhi Sabha. — do

47. Sanyasa Upanishad Published by Motilal Banarasidas Publishers Pvt. Ltd. Delhi. On SL No. 68 in Part I of Upanishad Sangrah, Reprint 1998. — San. Up.

48. Shankaracharya Charitram, Written by Pt. Venkatachal Sharma in 1914

49. Shankar Digvijay of Madhva Charya written in 14th Century A.D. Published by Mahant Narottam das Haridwar.

50. Shiv Puran (Abridged) Published by Gitapress Gorakhpur. — Shi. Pu.

51. Srimad Bhagwad Gita, Shanker Bhasya. Published by Gita Press, Gorakhpur. — Bhag. Gi.

52. (Srimad) Bhagwad Gita, Sanker's — do

COMMENTARY, Advaita Ashram, Calcutta.

53. Srimad Bhagwad Mahapuran Published by Gitapress, Gorakhur — Bhag. Pu.

54. Srimajjagadguru Shankar Math Vimarsh, Edt. By Sri Rajgopal Sharma, 1963 Edn. — SJSM Vimarsh.

55. Supreme Court Reporters, Published under the authority of Supreme Court of India by the controller of Publications, Delhi — SCR.

56. Svetasvatar Upanishad, Shanker Bhasya, Published by Gitapress, Gorakhpur. — Svet. Up.

57. Tulsidas's concise biography Published by Gita press Gorakhpur in Sri Ram Charitmanas of Maha Kavi Goshwami Tulsidas.

58. Vaman Sadasiv Opte's Sanskrit Hindi Kosh, Published by Motilal Banarasidas Publisheres Pvt. Ltd. Delhi — Opete.'s Dict

59. Vashistha Dharm Sutra, Edited by Maxmuller, published by Motilal Banarsidas Publishers Pvt. Ltd.,Delhi in Volume 14 of 'Sacred Book of the East.' — Vas. Dh. Su.

60. Vimarsh, Written by 73rd Shankaracharya of Sharda Math-Dwarka, in 1897 A.D. i.e. Sri Rajrajeshwar Shankershram.

61. Vishnu Puran, Published by Gitapress, Gorakhpur — Vis. Pu.

62. Vishnu Sahasranam, Shanker Bhasya, Published by Gitapress, Gorakhpur. — Vis.Sa.

63. Vishnu Sahasranam, Sanker's COMMENTARY (Abridged) Published by Sri Ram Krishna Math Mylapore, Madra, translated by Swami Tapasyanand. — do

64. Yajnavalkya Smriti, Published by — Yajn. Smr.

Chaukhamba Samskrit Samsthan, Varanasi.

65. Yajur Ved, Published by Swadhyay Mandal Paradi — Ya. V.

66. Yajurved, Published by Sarvadesik Arya Pratinidhi Sabha. — do

67. Webster's Encyclopedic Unabridged Dictionary of the English Language 1996 Edn. Published by Gramercy Books, New York. — Webster's Dict.

APPENDIX -2

COMPERATIVE TABLE OF THE VERSES OF MATHAMNAYA SETU OR MANUSHASANAM IN DIFFERENT EDITIONS.

TISH EDITION OF MATHAMNAYA SETU OR MAHANU-SHASANAM	SRI KAMESHWAR NATH MISHRA'S EDITION MATHA-MNAYA MAHANU-SHASANAM	SRI BALDEV UPADHYAY'S EDITION MATHAMNAYA SETU	SRI RAJGOPAL SHARMA'S EDITION MATHAMNAYA SETU	SRI RAJGOPAL SHARMA'S EDITION MAHANUSHA-SANAM
SHRADA MATHAMNAYA	SHRADA MATHAMNAYA	SHRADA MATHAMNAYA	DRISHTI	-
			GOCHER	-
			AMNAYA	-
			CHATVARAH	-
1	1	1	1	-
2	2	2	2	-
3	3	3	3	-
4	4	4	-	-
5	5	5	17	-
6	6	6	-	-
7	7	7	-	-
8	8	8	-	-
9	9	9	-	-
GOVERDHAN	GOVERDHAN	GOVERDHAN	-	-
MATHAMNAYA	MATHAMNAYA	MATHAMNAYA	-	-
10	10	01	04	-
11	11	02	05	-
12	12	03	06	-
13	13	04	18	-
14	14	05	-	-
15	15	06	-	-
16	16	07	-	-
17	17	06	-	-
JYOTIR	JYOTIR	JYOTIR		-
MATHAMNAYA	MATHAMNAYA	MATHAMNAYA		-
18	18	01	07 Partly	-
19	19	02	Partly 7 Partly 8	-
20	20	03	Partly 8 Partly 9	-

21	04	9 Partly		-
22	22	05	20	-
23	23	06	-	-
24	24	07	-	-
25	25	08	-	-
26	26	09	-	-
27	27	10	-	-
SHRINGERI MATHAMNAYA	SHRINGERI MATHAMNAYA	SHRINGERI MATHAMNAYA	SHRINGERI MATHAMNAYA	-
28	28	01	Partly 10 & Partly 11	-
29	29	02	Partly 11 & Partly 12	-
30	30	03	Partly 12 & Partly 13	-
31	31	04	13	-
32	32	05	19	-
33	33	06	-	-
34	34	07	-	-
35	35	08	-	-
36	36	09	-	-
37	37	10	-	-
38	38	11	21	-
MAHANUSH-ASHANAM	MAHANUSH-ASHANAM	MAHANUSH-ASHANAM	MAHANUSH-ASHANAM	MAHANUSH-ASHANAM
39	48	01	14	01
40	49	02	15	02
41	50	03	16	03
42	51	04	22	04
43	52	05	23	06
44	53	06	24	06
45	54	07	25	07
46	55	08	26	08
47	56	09	27	09
48	57	10	28	10
49	58	11	29	11
50	59	12	-	12
51	60	13	31	13
52	61	14	30	14
53	62	15	32	15
54	63	16	33	16
55	64	17	34	17
-	-	-	35 to 38	-
65	-	-	39	-
56	65	18	40	18
57	66	19	41	19
58	67	20	42	20
59	68	21	46	21
60	69	22	43	22
61	70	23	45	23
62	71	24	44	24
63	72	25	47	25
64	73	26	48	26

SESHA-MNAYA	SHESHA MNAYA	SESHA-MNAYA	GYAN GOCHAR AMNAYA
66	39	01	01
67	40	02	02
68	41	03	03
69	42	04	04
70	43	05	05
71	44	06	06
72	-	07	07
73	45	08	08
74	46	09	09
75	47	10	10

Appendix - 3

COPPER PLATE CHARTER OF KING SUDHANVA

सुधन्वा का ताम्रलेख

श्री महाकालनाथाय नमः ।

श्रीमहाकाल्यै नमः ।

१. श्रीमत्सदाशिवापरावतारमूर्ति-चतुष्षष्टिकलाविलासविहारमूर्ति-
२. बौद्धादिसर्ववादिदानवनृसिंहमूर्ति-वर्णाश्रमवैदिकसिद्धान्तोद्धारक-
३. मूर्ति-मामकीनसाम्राज्यव्यवस्थापनामूर्ति-विश्वेश्वरविश्वगुरु-
४. पदजगज्जेगीयमानमूर्ति-निखिलयोगिचक्रवर्ति-श्रीमच्छङ्करभगव-
५. त्पादपद्मयोः भ्रमरायमाणसुधन्वनो मम सोमवंशचूडामणि-
६. युधिष्ठिरपारम्पर्यपरिप्रास(प्त)भारतवर्षस्याञ्जलिबन्धपूर्विकेयं
७. राजन्यस्य विज्ञप्तिः ।।भगवद्भिर्दिग्विजयोऽकारि । सर्वे वादिनः
८. पराकृताः । सर्वे वर्णा आश्रमाश्च कृतयुगवद् पूर्णे वैदिका-
९. ध्वनि नियोजिताः सन्तो यथाशास्त्रमाचरन्ति हि धर्मम्।
१०. ब्रह्मविष्णुमहेश्वरमहेश्वरीस्थानान्यशेषदेशवर्तीन्युद्धृतानि ।
११. सर्वं ब्रह्मकुलमुद्धारितम् । विशिष्यास्मद्राज्यकुलमान्वीक्षिक्या-
१२. द्यशेषराज-तन्त्रपरिशीलनेनोन्नीतं भवति । ब्रह्मक्षत्राद्यस्मत्प्रमुख-
१३. निखिलविनेयलोकसम्प्रार्थनया चतस्रो धर्मराजधान्यो
१४. जगन्नाथ-बदरी-द्वारकाशृङ्गर्षिक्षेत्रेषु भोगवर्धनज्योति-
१५. श्शारदाशृङ्गेरीमठापरसंज्ञकाः संस्थापिताः । तत्रोत्तरदिशो
१६. योगिजनप्राधान्येन धर्ममर्यादारक्षणं सुकरमेवेति
१७. ज्योतिमी(षि)(र्मठे) श्रीतोटकापरनाम्नः प्रतर्दनाचार्याननथ
१८. शृङ्गेर्याश्रम(मे) शृङ्गर्षिसमस्वभावान्पृथिवीधराभिधेयहस्ता-
१९. मलकाचार्यान् भोगवर्धने स्वतः(त) एवाभिमतत्त्वेना-
२०. त्यन्तोग्रस्वभावानपि सर्वत(ज्ञ)कल्पपद्मपादापरनामसनन्दनाचार्या-
२१. नथ बौद्धकापालिकादिसकलवादिभूयिष्ठ पश्चिमायां
२२. दिशि वादिदैत्याङ्कर(ः) पुनर्मा भवत्विति शारदापीठे किल
२३. द्वारकायां जैनैरुत्सादितवज्रनाभनिर्मितभगवदालयादिदुर्दशां
२४. दूरीकृत्य भगवद्भिस्त्रिलोकसुन्दरनाम्ना पुनस्सन्निबद्ध-

२५. भगवदालयश्रीकृष्णादिसकलमर्यादासुसंस्कृतायामधिगताशेष-
२६. लौकिक-वैदिकतन्त्रविश्वविख्यातकीर्तिसर्वज्ञानमयान्विश्वरूपापरनाम-
२७. सुरेश्वराचार्यांश्चास्मत्सर्वलोकाभि-मतिपूर्वकमभिषिच्यैवं चतुर्भ्य
२८. आचार्य्येभ्यश्चतस्रो दिश आदिष्टा भारतवर्षस्य । त एते
२९. तत्तत्पीठप्रणाल्या निजनिजमेव मण्डलं गोपायन्तो वैदिक-
३०. मार्गमुद्भासयन्तु । सर्वे वयं तत्तन्मण्डलस्था ब्रह्मक्षत्रादय-
३१. स्तत्तन्मण्डलस्यैवाचार्यस्याधिकाराधिकृता वर्तिष्यामहे च ।
३२. महद्विनिर्णयप्रसक्तौ तु सुरेश्वराचार्या एवोक्तलक्षणतः
३३. सर्वत्रैव व्यवस्थापका भवन्तु भगवतामनुशासनाच्च ।
३४. अस्मद्राजसत्तेव निरङ्कुशगुरुसत्ताप्युक्तमर्यादया जगत्यपि(वि)च(ब)लं ।
३५. (विचलतु) । परिव्राजको हि महाकुलीनत्त्ववैदुष्यादिविशिष्टाचार्य-
३६. लक्षणैरन्वित एव । श्रीभगवत्पादपीठानामधिकारमर्हति
३७. न तु विनिमयेनेत्येवमादिनियमबन्धे (धो) भगवदाज्ञासमव-
३८. बु(ब)द्धसमस्तैरथास्मदादिब्रह्मक्षत्रादिवंशोद्भवैः परमप्रेम्णोत्तमा-
३९. ङ्गेनाद्रियत इत्येतां विज्ञप्तिमङ्गीकुर्वन्तु भगवन्त इति
४०. स्वस्त्यन्तु(स्तु) लोकेभ्यः । युधिष्ठिरशके २६६३ आश्विन
४१. शुक्ल १५ ।

[Translated from original Sanskrit]

Salutation of Sri Maha Kal Nath

Saluation to Sri Maha Kali

The Solemn Charter of mine king Sudhanva; who has acquired Sovereignty of Bharatvarsh by the tradition of king Yudhisthir, the greatest king of the Lunar Dynastry; the black bee of the lotus feet of Bhagavtpad Shankar Superior incarnation of lord Shiva, prominading embodiment of Sixty four fine arts, manifestation of Nrisingh for all the giant disputants of Buddhists etc; Saviour of Vedic principles Consistant with Varnashram, guide administrator of my empire, praised in song by the world in the form of Lord of the world and preceptor of the world, sovereign of the yogis. Bhagvat has conquered all the quarters has defeated all disputants, all classes and stages of life like the Age of Truth being engrossed in the Vedic Path are following Dharm according to the Scripture, has salvaged temples of Brahma, Vishnu, Maheshwar and Maheshwari situated in the

whole of the country, has uplifted the entire Brahmin clan. Specifically due to pursuit of logic and others political system we the Royal Dynasties have progressed. On the prayer of the entire world, prominent Brahmins, Kashatriyas etc. like us , (Bhagwatpad) duly estblished four Dharm Capitals in the name of Goverdhan, Jyotir, Sharada and Shringeri monasteries in the realm of Jagannath, Badari, Dwarka and Shring-Rishi; there with the consent of ours, the people, installed by Consecrating-Sri Totak alias Pratardancharya on Jyotir-Math for protecting distinct laws of Dharm easily owing to Superiority of the yogis in the north, Prithvidhar alias Hastmalakacharya in the Ashram of Rishi Shring who is of his similar nature; Padmapad alias Sanandanacharya in Bhogvardhan who has his own view in the considered subject as also is omniscient inspite of being hot natured; Vishwaroop alias Sureshwaracharya world famous in wordly and Vedic systems, reputed, manifestation of omnisciency on Sharda peeth Dwarka so that in the Western direction which is full of all disputants, again giant disputants may not grow, after removing the bad condition of the temple built by Vajranabh which was demolished by the Jainis , installing Sri Krishna consecrating with full religious rituals in the reconstructed temple named Trailokya Sundar Installing the four Acharyas in the four directions of Bharatvarsh (Bhagvatpad) commanded them to protect their own realms according to distinct law of their monasteries and illuminate the vedic Path. We the Brahmins and the Kashatriya, the inhabitants of those realms should abide by the instructions imparted by the Acharyas, the Lords of those realms. In the case of a decision of a vital importance Sureshwaracharya having aforesaid virtues shall be guide administrator everywhere this is the commandment of Bhagvatpad. Let the indomitable Preceptor Power run in the world uniniterrupted and in well manner according to distinct laws like our Royal Power. A complete renouncer of a great clan consistant with erudite etc. Excellent qualities of preceptor is entitled for the Seat of Bhagwadapad not by any kind of exchange, we every one born in Brahmin and

Kshatriya clans bounded in rules according to the command of Bhagavatpad accept it gracefully. Let this charter be accepted by the Bhagavant. Let the world be graced with prosperity.

*Yudhisthir Era 2663 Ashwin Shukla 15.

SUDHANVA, THE SOVEREIGN.

* Yudhisthir Era was started prior to 36 years of Kali Era. i. e. in 3138 B. C.

Appendix - 4

Fragment of Mathamnaya-Setu

or

Mahanushasanam

Four more verses are found in Mathamnaya-Setu as published by Sri Rajgopal Sharma in 1963 Edition of his book Srimajjagadguru Shankar Math Vimarsh and with slight varlations those verses are also found in Brahmnotpatti-Martand written in Salivahan Sak Samvat 1793 corresponding to 1871 of Christ Era. Acharya Baldev Upadhyay and Dr. Kameshwar Nath Mishra have not included abovementioned verses in their respective editions of Mahamnaya Mahanushasanam for the reasons best known to them. For the benefit of the readers and scholars said verses are reproduced here under.

शारदामठ आचार्य आश्रमाख्यो बहूत्तमः ।
गोवर्धनस्य [1]विज्ञेयोऽरण्यनामा विचक्षणः ॥1॥
ज्योतिर्मठस्य [2] नियतं [3]पर्वताख्यो निगद्यते ।
श्रृंगवेरमठे नित्यं भारती बहुभावनः ॥2॥
ब्रह्मक्षत्रकुले भूत्वा भारती पीठ वञ्चकः ।
परार्थाच्च्यवते चांते पैशाचीं योनिमाप्नुयात् ॥3॥
निर्णयोऽसौ सुविज्ञेयश्चातुष्पीठाधिकारिणा[4] ।
[5]नात्र व्यत्यय आदेयः कदाचिदपि शीलिना ॥4॥

COMMENT

From the aforesaid verses we come to know that the Title

---

1. Variation of the text विज्ञेयो महिमा च ।
2. Variation of the text सततं ।
3. Variation of the text पर्वणीषु ।
4. Variation of the text सुविज्ञेयश्चतुःपीठाधिकारिणाम् ।
5. Variation of the text तेन ।

of the first consecrated Acharya of Sharada Math Dwarika was Ashram, the title of the first consecrated Acharya of Goverdhan Math Puri was Aranya, the Title of the first consecrated Acharya of the Jyotirmath Badrikashram was Parvat and the title of the first consecrated Acharya of Shringerimath was Bharati.

From the close analysis of the 'Acharya Parampara Stotra' of Goverdhan Math Puri and verses-1 as produced hereinabove it becomes crystal clear that titles of the 1st to 18th Acharyas of the Goverdhan Math Puri were Aranya and the title of the 19th to 144th Acharyas thereof Tirth.